



Class F 320

Book 1314

PRESENTED BY









IN THE BEGINNING

350

A SKETCH OF SOME EARLY EVENTS IN
WESTERN WASHINGTON WHILE IT
WAS STILL A PART OF
"OLD OREGON."

By CLARENCE B. BAGLEY

SEATTLE
LOWMAN & HANFORD
STATIONERY AND PRINTING CO.
1905

F830

314

6-9037

Gift
Author
(Person)
12 '06

IN THE BEGINNING

By CLARENCE B. BAGLEY

During the past two years it has been my good fortune to delve at will among the old records and correspondence of the early days at old Fort Nisqually, the earliest white man's home in what is now Western Washington. This has given me a clearer insight into the manners and customs of its people than any course of mere book reading.

To the citizens of the United States, to-day, it seems hardly possible that the English people could have honestly believed they had a just claim to any part of our present territory. In fact most of our people think we were cheated out of a large slice of territory when, by the treaty of 1846, our northern boundary was brought down from 54 deg., 40 min., to 49 deg.

On the other hand, no doubt of the ultimate settlement of this long-standing dispute between the two English speaking nations, by adopting the Columbia river as the natural boundary, appears in the old documents mentioned above, or in the published works of the Englishmen who wrote of this north-west prior to 1845.

This international dispute became a personal one between the American citizens of Old Oregon on one side, and the officers and adherents of the Hudson's Bay Company on the other. Since the wars of the revolution and of 1812 down to recent years it was a favorite pastime of the individual and collective Yankee to "twist the tail of the British lion," and the early immigrants from the valley of the Mississippi to the valley of the Willamette and the shores of Puget Sound kept alive the national custom. It is matter for wonder-

ment that, in the face of so much braggadocio and bluster, the officers of that mightiest corporation of the 18th and 19th centuries maintained, as they did, so much of dignified forbearance, of kindly courtesy and of generous hospitality. To this every unbiased writer has given testimony from the beginning of American settlement in the early 'thirties.

A classic among the literature of life and travel in sub-arctic regions, is "The Wild Northland," by General Sir William Francis Butler, K. C. B., it being a story of a winter journey with dogs, across northern North America, in the winter of 1872.

It is one of his notable characteristics to suddenly break away from the main narrative, with an interlude of gorgeous word-painting of some object of natural scenery or to discuss, more or less briefly, some public question, past or present. In one of these aberrations he remarked:

"From the base of the great range of the Rocky Mountains, the continent of British America slopes toward the north and east, until unbroken by one mountain summit, but in a profound and lasting dissolution, it dips its shaggy arms and icebound capes into a sea as drear and desolate.

"Long before a citizen of the United States had crossed the Missouri, Canadian explorers had reached the Rocky Mountains and penetrated through their fastnesses to the Pacific; and British and Canadian fur traders had grown old in their forts across the continent before Lewis and Clark, the pioneers of American exploration, had passed the Missouri. Discovered by a British sailor, explored by British subjects, it might well have been supposed that the great region along the Pacific slope, known to us as Oregon, belonged indisputably to England; but at some new treaty "rectification" the old story was once more repeated, and the unlucky 49th parallel again selected to carry across the mountains to the Pacific Ocean the same record of British bungling and American astuteness, which the Atlantic had witnessed sixty years earlier on the rugged estuary of the St. Croix.

"Unincumbered by the trappings of diplomatic tradition, Jefferson saw, vaguely perhaps, but still with prescient knowledge, the empire which it was possible to build in

that western wild; and as every shifting scene in the outside world's politics, called up some new occasion for boundary rearrangement, or treaty rectification, he grasped eagerly at a fresh foothold, an additional scrap of territory, in that land which was to him an unborn empire, to us a half-forgotten wilderness."

The titled author of the foregoing is guilty of several perversions of historical accuracy. Mackenzie was the first British subject to reach the Pacific Ocean by an overland trip, which he did on the 23d day of July, 1793, at the mouth of an inlet called the Cascade Canal, into which the Salmon river empties, and where was located one of the Hudson's Bay Company's posts, Fort McLaughlin; but an American, Kendrick, in the American ship, *Washington*, had sailed around what was later called Vancouver's Island in 1789. My edition of Meares' voyage, printed in 1791, has a large map that gives the sailing route of Kendrick's ship clearly marked on it.

In 179~~2~~² Gray discovered the Columbia river, and in 1805, one hundred years ago, the American explorers followed the course of one of the branches of that river from the Rocky Mountains down to the Columbia and thence to the sea. This expedition aroused the jealousy of the British government and trading companies. Its progress was watched by agents of the British Association, and preparations were made to anticipate the Americans in the settlement of this part of the continent. A party of the North-west Company's men was despatched in 1805 for this purpose, but failed to cross the Rocky Mountains. In 1806, another party, led by Simon Fraser, crossed the Rocky Mountains near the passage of the Peace river, and formed a trading establishment on Fraser's Lake, in latitude 54 deg. This was the first settlement or post of any kind made by British subjects west of the Rocky Mountains. Other posts were formed, later, in New Caledonia, as this country was called by the British traders, but no evidence was ever brought out that any of the waters of the Columbia, or the country through which

they flow, was ever seen by persons in the service of the North-west Company until 1811, when a party of said Company's men attempted to forestall Astor in occupying the mouth of the Columbia river. They arrived there July 15th of that year, but Capt. Thorne had sailed Astor's ship, *Tonquin*, over that river's bar the 24th of March, previous, and the large party it carried at once began a settlement which they called Astoria. They also founded another post at Fort Okanogan.

Because of the war of 1812 with England, these posts were abandoned and their goods sold to the North-west Company. In 1818, these posts were restored to the United States by the terms of the treaty of peace following said war.

In 1818, the North-west Company established a post near where the Walla Walla empties into the Columbia, and for perhaps fifty years it was called Fort Walla Walla, but, later, the place became known as Wallula, and Walla Walla was founded about thirty miles inland.

For many years there had been bitter rivalry between the North-west Company and the Hudson's Bay Company, but in 1821 they entered into partnership. Prior to this time the latter Company had no foothold on the Pacific Coast, but the new company took the name of the Hudson's Bay Company. In 1823, John McLaughlin was appointed to take charge of the Columbia district, and for a time he made his headquarters at Fort George, as Astoria was then called.

In 1825, attracted by the natural beauty of the place, surrounded by rich bottom lands and good grazing, nearby, Fort Vancouver was established on the present site of the City of that name on the north bank of the Columbia river about six miles above where the Willamette empties its waters. In 1827, Fort Langley was founded on the south bank of the Fraser river, about thirty miles from its mouth, and very soon a large amount of business was done between that post and Fort Vancouver, by way of the ocean and Columbia river, and up the Sound to Nisqually, and thence

overland to the Columbia river and up that stream to Vancouver.

Lying in the northern angle formed by the Nisqually river and the Sound is one of the world's beauty spots. No grand park of human creation rivals its charm of undulating plain; its silvery lakes with pebbly beaches, nestling among detached or winding groves whose vivid green of oak, maple, alder and dogwood brightens the somber hues of the prevailing evergreens. The old gray oaks, with silver-threaded mosses pendant from every gnarled limb, are almost coeval with the snow-capped mountains off toward sunrise. Here and there big pines and firs, parents of the younger brood that crowd each other for breath of air and ray of sunshine, stand sentinel guard over all this loveliness. Evergreen cones are all about, whose lower branches caress buttercup, larkspur, violet, strawberry blossom and other sweet flowers amid the grasses at their feet and whose tops are already reaching to the shoulders of their progenitors.

On the crest of a hill overlooking the waters of the bay and the dozen islands that off toward the west seem to mingle with the foothills of the Olympics, one of the many little prairies boldly thrust itself over the almost precipitous hillside seventy years ago. To-day, it has been driven backward a full mile by a growth of firs that rise in the air a hundred feet, or more, and have a girth of that many inches at their bases.

Here, within a stone throw of the down sweep of the hillside, shrewd, hardy, brave and venturesome Archibald McDonald, one of the chief traders of the Hudson's Bay Company, erected the first white man's habitation on all this inland sea. There were the fort buildings, barns, blacksmith shop, cabins and other outbuildings, all inclosed within a strong and high stockade, with its bastioned corners. A little creek brought the waters of the lakes a few miles away down to the sea. The prairies extending north and east for miles were then covered with rich and luxuriant grasses,

which in the next few years fattened many thousands of sheep and cattle.

Here is the first entry in the "Journal of Occurrences at Nisqually House":

"May 30th, 1833, Thursday. Arrived here this afternoon from the Columbia with four men, four oxen and four horses, after a journey of fourteen days, expecting to have found the schooner Vancouver lying here. She sailed the afternoon of the same day we started, with trading goods, provisions, potatoes, seeds, etc., bound for Nisqually Bay, where we have now determined, should everything come up to expectation, to locate an establishment. While on a trading expedition down Sound, last Spring, with eight or nine men, I applied about twelve days of our time to the erecting of a store-house 15x20 feet, and left Wm. Ouvrie and two other hands under him, in charge of a few blankets, a couple kegs of potatoes, and some small garden seeds, when I returned to the Columbia on the 20th of April. This is all the semblance of settlement there is this moment, but, little as it is, it possesses an advantage over all the other settlements we have made on the Coast. Mr. Yale, in consequence of a note to that effect, sent him from home by Indians, six weeks ago, forwarded, the other day, four men out of thirteen left with him at Fort Langley, middle of February, which now makes our total number at Nisqually House eleven hands. I have with me, at this moment, Dr. Tolmie, a young gentlemen lately arrived from England as surgeon for the Company, and bound for the Northern Estate in the Vancouver, but did me the pleasure of his company across land this far."

It is not often that we find in the early records such exact statements of fact and dates as the above.

The summer of 1833 was mostly consumed in the erection of buildings and stockade and making a wagon road down the steep bank from near the fort to the landing.

The main building was 55 feet long, 20 feet wide, with walls 12 feet high. The sills, posts, studding, and floor beams and flooring were hewed out of logs; and, as all the men were inexperienced, at this kind of labor, the task was severe and long continued. The buildings were all

covered with large pieces of cedar bark held in place by timbers. The outer enclosure was about 250 feet long and 200 wide, and at the corners four bastions, constructed of squared oak logs, were erected.

In the early part of winter a saw pit was fitted up where boards were sawed out by hand—a laborious process well known to frontiersmen as “whip-sawing.” These boards were used for doors, shelving, gates and rough furniture. An immense chimney, constructed of sticks plastered with clay, served to warm the chief officer’s living room.

Their first vehicles were home made, and almost wholly of wood. Wheels, round disks sawed from oak logs, axles large and of oak, with wooden linch pins. Whoever has heard the frightful noise emitted by these primitive carts or wagons when in motion has never forgotten it. A modern electric car, driven around an ungreased curve, for a second or two wails and screams somewhat after the fashion of these old-time “go-carts,” but every motion of the latter served to announce its sufferings. These carts were hauled by oxen and served to transport the company goods up and down the beach road, to bring in the grain from the fields and to bring in the immense quantities of fuel consumed within the precincts of the station.

An entry of July 21, 1833, Sunday, shows somewhat of the attitude of the officers at the station in their dealings with the Indians, and of the wish to set a good example before them. It is, “No skins traded today, the Indians having been informed, last night, that we intended in future not to trade on Sunday.”

Dr. Tolmie records in his diary the following: “Today, the Indians assembled in front of house to the number of seventy or eighty, male and female. With Brown as interpreter, who spoke in Chinook, Heron and I explained the Creation of the world, the reason why Christians and Jews abstained from work on Sunday; and had got as far as the Deluge in sacred history, when we were requested to stop, as the Indians could not comprehend things clearly.”

Miss Jennie W. Tolmie wrote a few days ago, giving me the foregoing. She adds: "My father was much interested in missionary work; in fact, at one time, he thought of leaving the H. B. Co., and becoming a missionary. I remember driving to Nisqually from Tacoma, many years ago, and stopping at a farm house where an old, white-haired man was leaning over the gate. When my aunt, Mrs. Edward Huggins, told him who we were, he said 'your father taught my wife the Lord's Prayer.'"

The foregoing is the first mention I have found of religious instruction being given to the Indians in this Northwest. The missionaries did not arrive until later—the Methodists in September of 1834, nearly a year later, the Presbyterians and Congregationalists and Episcopalians in 1836, and the Catholics in 1838, so these lone gentlemen on the shores of Puget Sound were the pioneer preachers in "Old Oregon."

Thereafter, for a long time, the Sunday record shows that the Indians assembled regularly to listen to religious instruction.

"Sunday, Dec. 22d, 1833. Cold, frosty weather. Several Indian families came in as usual to get some religious instruction. I began to give them some instruction soon after my arrival, which they treated with much indifference; but, have at last succeeded in altering their savage nature so far that they not only listen with attention to what I tell them, but actually practice it."

"Sunday, August 10, 1834. The natives assembled and requested me to point out to them what was proper for them to act in regard to our Divine Being. I told them that they should endeavor to keep their hands from killing and stealing, to love one another, and to pray only to the Great Master of Life, or, as they say, the Great Chief who resides on high. In fact I did my best to make them understand Good from Evil. They, on their part, promised fair, and had their devotional dance, for without it they would think very little of what we say to them."

This simple narrative of the beginning of a great work, that of the teaching the natives Good from Evil, and that is the whole law, that too by laymen spending long years of

exile in a savage land, is an eloquent testimony to the manly virtues of Doctor William F. Tolmie and Francis Herron. It was penned before Lee, Whitman, Spalding, Hines or Eells had taken up the same work in the valleys of the Columbia and the Willamette, and it has remained hidden in old, worm-eaten diaries and record books for more than seventy years. The writers and all their associates and the simple-minded people they sought to elevate in moral life have been dead for many, many years.

Little is known of Mr. Herron. He was transferred to another post and died early in 1841.

Dr. Tolmie had much freedom of action, not being confined to the daily routine of life at the station; so, late in the summer, he made a trip to Mt. Rainier, the first by a white man, and it will be seen that to him belongs the credit of discovering its glaciers. His daughter, mentioned elsewhere, copied for me from her father's diary the part relating to this "botanizing expedition" as follows:

August 27, 1833. Obtained Mr. Herron's consent to making a botanizing excursion to Mt. Rainier, for which he has allowed 10 days. Have engaged two horses from a chief living in that quarter, who came here tonight, and Lachalet is to be my guide. Told the Indians I am going to Mt. Rainier to gather herbs of which to make medicine, part of which is to be sent to Britain and part retained in case intermittent fever should visit us when I will prescribe for the Indians.

Aug. 28. A tremendous thunder storm occurred last night, succeeded by torrents of rain. The thunder was very hard, and the lightning flashing completely enlightened my apartment. Have been chatting with Mr. Herron about colonizing Whidby's Island, a project of which he is at present quite full—more anon. No horses have appeared. Understand that the mountain is four days' journey distant—the first of which can only be performed on horseback. If they do not appear tomorrow I shall start with Lachalet on foot.

Aug. 29. Prairie 8 miles N. of home. Sunset. Busy making arrangements for journey, and while thus occupied, the guide arrived with 3 horses. Started about 3, mounted on a strong iron grey, my companions disposing of themselves on the other two horses, except one, who walked.

We were 6 in number. I have engaged Lachalet for a blanket, and his nephew, Lashima, for ammunition to accompany me and Muckalkut and Poyalip (whom I took for a native of Mt. Rainier) with 2 horses to be guide on the mountain and after leaving the horse track, and Quilliliaish, his relative, a very active, strong fellow, has volunteered to accompany me. The Indians are all in great hopes of killing elk and chevriel (deer), and Lachalet has already been selling and promising the grease he is to get. It is in a great measure the expectation of finding game that urges them to undertake the journey. Cantered slowly along the prairie and are now at the residence of Nuckalkut's father's, under the shade of a lofty pine, in a grassy amphitheatre, beautifully interspersed and surrounded with oaks, and through the gaps in the circle we see the broad plain extending southwards to Nisqually. In a hollow immediately behind is a small lake whose surface is almost one sheet of water lillies about to flower. Have supped on sallals; at dusk shall turn in.

Aug. 30. Sandy beach of Poyallipa River. Slept ill last night, and as I dozed in the morning was aroused by a stroke across the thigh from a large decayed branch which fell from the pine overshadowing us. A drizzling rain fell during most of the night. Got up about dawn, and finding thigh stiff and painful thought a stop put to the journey, but after moving about it felt easier. Started about sunrise, I mounted on a spirited brown mare, the rest on passable animals, except Nuckalkut, who bestrode a foal. Made a north-easterly course through prairie. Breakfasted on bread, sallal, dried cockels and a small piece of chevriel saved from the last night's repast of my companions (for I cannot call them attendants). The points of wood now became broader, and the intervening plain degenerated into prairions. Stopped about 1 P. M. at the abode of 3 Lekatat families, who met us rank and file at the door to shake hands. Their sheds were made of bark resting on a horizontal pole, supported at each end by tripods, and showed an abundance of elk's flesh dried within. Two kettles were filled with this, and after smoking, my Indians made a savage repast on the meat and boullion, Lachalet saying it was the Indian custom to eat a great deal at once and afterwards abstain for a time; he, however, has twice eaten since 11. Traded some dried meat for 4 balls and 3 rings, and mounting, rode off in the midst of a heavy shower. Ascended and descended at diff-

erent times several steep banks and passed through dense and tangled thickets, occasionally coming on a prairie. The soil was throughout was of the same nature as that of Nusqually. After descending a very steep bank came to the Poyallipa. Lashima carried the baggage across on his head. Rode to the opposite side through a rich alluvial soil plain, 3 or 4 miles in length and $\frac{3}{4}$ to 1 in breadth. It is covered with fern about 8 feet high in some parts. Passed through woods and crossed river several times. About 7 P. M. dismounted and the horses and accoutrements were left in a wood at the river's brink. Started now on foot for a house Nuckalkut knew and after traversing woods and twice crossing the torrents "on the unstedfast footing" of a log, arrived at the house, which was a deserted one, and encamped on the dry part of the river bed, along which our course lies tomorrow. The Poyallipa flows rapidly and is about 10 or 12 yards broad. Its banks are high and covered with lofty cedars and pines. The water is of a dirty white colour, being impregnated with white clay. Lachalet has tonight been trying to dissuade me from going to the snow on the mountains.

Aug. 31. Slept well, and in the morning two salmon were caught on which we are to breakfast before starting. After breakfast Quilliliaish stuck the gills and sound of the fish on a spit which stood before the fire, so that the next comer might know that salmon could be obtained there. Have travelled nearly the whole day through a wood of cedar and pine, surface very uneven, and after ascending the bed of river a couple of miles are now encamped about 10 yards from its margin in the wood. Find myself very inferior to my companions in the power of enduring fatigue. Their pace is a smart trot which soon obliges me to rest. The waters of the Poyallipa are still of the same colour. Can see a short distance up two lofty hills covered with wood. Evening cloudy and rainy. Showery all day.

Sunday, Sept. 1. Bank of Poyallipa river. It has rained all night and is now, 6 A. M., pouring down. Are a good deal sheltered by the trees. My companions are all snoozing. Shall presently arouse them and hold a council of war. The prospect is very discouraging. Our provisions will be expended and Lachalat said he thought the river would be too high to be fordable in either direction. Had dried meat boiled in a cedar bark kettle for breakfast. I got rigged out in green blanket without trowsers, in Indian style,

and trudged on through the wood. Afterward exchanged blanket with Lachalat for Ouvrie's capot, which has been on almost every Indian at Nusqually. However, I found it more convenient than the blanket. Our course lay up the river, which we crossed frequently. The bed is clayey in most parts. Saw the sawbill duck once or twice and I fired twice, unsuccessfully. Have been flanked on both sides with high, pineclad hills for some miles. A short distance above encampment snow can be seen. It having rained almost incessantly have encamped under shelving bank which has been undermined by the river. Immense stones only held in place by dried roots, form the roof and the floor is very rugged. Have supped on berries, which, when heated, with stones in kettle, taste like lozenges. Propose tomorrow to ascend one of the snowy peaks above.

Sept. 2. Summit of a snowy peak immediately under Rainier. Passed a very uncomfortable night in our troglodite mansion. Ascended the river for 3 miles to where it was shut in by amphitheatre of mountains and could be seen bounding over a lofty precipice above. Ascended that which showed most snow. Our track lay at first through a dense wood of pine, but we afterwards emerged into an exuberantly verdant gully closed on each side by lofty precipices. Followed gully to near the summit and found excellent berries in abundance. It contained very few Alpine plants. Afterwards came to a grassy mound where the sight of several decayed trees induced us to encamp. After tea I set out with Lachalat and Nuckalkut for the summit which was ankle deep with snow for $\frac{1}{4}$ mile downwards. The summit terminated in abrupt precipice Northwards and bearing N. E. from Mt. Rainier the adjoining peak. The mists were at times very dense but a puff of S. W. wind occasionally dispelled them. On the S. side of Poyallipa is a range of snow dappled mountains, and they as well as that on the N. side terminate in Mt. Rainier. Collected a vasculum of plants at the snow, and having examined and packed them shall turn in. Thermometer at base 54 deg., at summit of ascent 47 deg.

Sept. 3. Woody islet on Poyallipa. It rained heavily during night, but about dawn the wind shifting to the N. E. dispersed the clouds and frost set in. Lay shivering all night and roused my companions twice to rekindle the fire. At sunrise accompanied by Quilliliaish went to the summit and found the tempr. of the air 33 deg. The snow was

spangled and sparkled brightly in the bright sunshine. It was crisp and only yielded a couple of inches to the pressure of foot in walking. Mt. Rainier appeared surpassingly splendid and magnificent; it bore, from the peak on which I stood, S. S. E. and was separated from it only by a narrow glen, whose sides however were formed by inaccessible precipices. Got all my bearings correctly today, the atmosphere being clear and every object distinctly perceived. The river flows at first in a northerly direction from the mountain. The snow on the summit of the mountain adjoining Rainier on western side of Poyallipa is continuous with that of latter, and thus the S. Western aspect of Rainier seemed the most accessible. By ascending the first mountain through a gully on its Northern side, you reach the eternal snow of Rainier and for a long distance afterwards the ascent is very gradual, but then it becomes abrupt in the sugar loaf form assumed by the mountain. Its eastern side is steep on its Northern aspect. A few small glaciers were seen on the conical portion; below that the mountain is composed of bare rock, apparently volcanic, which about 50 yards in breadth reaches from the snow to the valley beneath and is bounded on each side by bold bluff crags scantily covered with stunted pines. Its surface is generally smooth but here and there raised into small points or knots, or arrowed with short and narrow longitudinal lines in which snow lay. From the snow on western border the Poyallipa arose, and in its course down this rock slope was fenced in to the eastward by a regular elevation of the rock in the form of a wall or dyke, which, at the distance I viewed it, seemed about four feet high and four hundred yards in length. Two pyramids of rock arose from the gentle acclivity at S. W. extremity of mountain, and around each the drifting snow had accumulated in large quantity, forming a basin apparently of great depth. Here I also perceived, peeping from their snowy covering, two lines of dyke similar to that already mentioned.

Sept. 4. Am tonight encamped on a small eminence near the commencement of prairie. Had a tedious walk through the wood bordering Poyallipa, but accomplished it in much shorter time than formerly. Evening fine.

Sept. 5. Nusqually. Reached Tekatat camp in the forenoon and regaled on boiled elk and shallon. Pushed on ahead with Lachalet and Quilliliaish, and arrived here in the evening, where all is well.

"Lachalet," so often referred to here was the hereditary chief of the Nisqually tribe and a man of importance with the Hudson's Bay and Agricultural Companies for many years. At his death the tribe refused to allow his sons to succeed him and remained without a chief until about 1854 when Governor Stevens appointed Quiemuth and Leschi chiefs of the tribe, which appears to have willingly accepted their leadership.

Early in November, 1833, Doctor Tolmie sailed on the Cadboro for Fort McLaughlin, to which place he had started when he came to Nisqually. In a few days Mr. Heron, who was then in charge, started with two boats laden with goods, tools and provisions to establish a post on the large prairie on Whidby Island, that had been selected for that purpose at an earlier date. They were overtaken by a gale of wind and narrowly escaped being swamped, but finally got ashore, though the boats became separated. This led to a return to the Fort. A higher sort of servant had been left in charge, but during the short absence of the chief trader matters had got into such bad shape the plan of establishing the other post was abandoned for the time being, and, in fact, was never revived.

June 9, 1834, Mr. Heron writes in the journal, "About 2 p. m., we heard a couple of cannon shot; soon after I started in a canoe with six men, and went on board the Llama, with the pleasure of taking tea with McNeil, who pointed out two Chinese he picked up from the natives near Cape Flattery, where a vessel of that nation had been wrecked not long since. There is one still amongst the Indians, inland, but a promise was made of getting the poor fellow on the Coast by the time the Llama gets there."

As a matter of fact, these were Japanese, and the third man was rescued later. They had lost command of their junk and drifted before the storms across the ocean and driven ashore near Cape Flattery. They had many companions, but only these escaped. Later, they were sent to China, and an effort made to get them home to Japan,

but as this was long before that country was thrown open to other nations, it is generally thought they never reached their native land.

June 11th, "All the outfit safely landed and received safely in store. The cattle were also got out; they are very wild and wicked; one of the cows wounded one of the men, William Brown, in the groin and nearly killed a couple more. The cattle received are three cows with their calves, and a bull." These came from the Company's farm at Vancouver. This was the beginning of an industry that in later years attained immense proportions, so much so, that at times cattle were slaughtered by the hundreds for their hides alone.

Soon after the establishment of Fort Vancouver, the Company had driven what were always called in early days, "Spanish" cattle, overland from the Mexican settlements in California. This breed was slim, active, hardy, long-horned, vicious, and poor milkers, but they bred like rabbits, almost, and it did not take long for the owner of a few cows to have a large herd around him. In a few years the Company sent numbers of these cattle to their posts in the interior of the Columbia basin, where they thrived amazingly. After a time it was found that Nisqually was better fitted for their herds and flocks than the more exposed eastern stations and it was decided to make a transfer. An old manuscript in the handwriting of A. C. Anderson, gives the following:

"After harvest in 1841, I set out with a party of men to receive a number of cattle transferred from the Hudson's Bay Company to the Puget Sound Agricultural Company from the posts of Nez Percés, Colville, and Okanogan. We crossed the Cascade range over the northwest shoulder of Mt. Rainier, by the Sinahomish pass, (Now, I think the Snoqualmie pass—Edward Huggins.) We followed an Indian trail, but expended a good deal of labor in parts to render it passable for our return. Met the party conducting the cattle low down on the "Yachimah" river, on the Swanapun branch. Hired some Yachimah Indians to assist in driving. Left the greater portion of the party

to herd the cattle near the verge of the mountains so as to recruit. Returned to Nisqually with a man to procure provisions and further assistance. Met the party and returned with them, bringing the cattle through to the Nisqually plains, with some loss, by estrays on the way, some of which, if not most of them, probably, afterwards reached the same locality, following on the trail of the herd. In October, I had orders to proceed to Vancouver. A large herd reached Nisqually just as I was leaving. Others were on the way. A large number of ewes were introduced at the same time. These were the results of purchase made that summer in California by Chief Factor, now Sir James Douglas. They were driven up by land via the Umpqua and Willamette valleys. I cannot state the numbers, leaving Nisqually as I have said just as they were arriving. There were a good many swine, used chiefly for provisioning the people. No settlers in the country at this time, and only the Wesleyan Mission, under Dr. Richmond, near the present site of the Fort, with the aid and concurrence of the Company. The dairy was conducted by an Englishwoman, whose husband superintended the farming operations."

Here is one of the troubles of these old books and papers. They give enough to whet one's curiosity, and then leave out so much that would have been interesting and oftentimes valuable information. How easy it would have been for Mr. Anderson to give the numbers of that first drove over the mountains. It must have been an immense one to require so much help, for when cattle have been driven together for a few days, they follow the leader, with very little attempt at scattering. Two of us, A. S. Mercer and I, drove over from near Salem, Oregon, in 1863, first to Portland, then by steamer to Monticello, at the mouth of the Cowlitz river, and from there to Seattle, by land, more than two dozen cows, without any loss, or serious difficulty. There must have been several hundreds and, probably, thousands in that early day drove.

In later years the Agricultural Company had on Nisqually Plains from 5,000 to 8,000 head of cattle and from 6,000 to 10,000 sheep, also 300 head of horses. It required from fifty to seventy-five men to take care of these, and

they were a motley crew—English, Scotch, Canadian-French, Kanakas, half-breeds and Indians. Of the latter the Company employed but few, as all the records show they were considered too worthless and dishonest to be entrusted with much responsibility.

As early as 1841, they were milking two hundred cows and had several hundred more on the range. After their importations from California they set to work to improve their breed, and imported some of the best from England. At that time they were also farming on a large scale, using the servants of the Hudson's Bay Company for that purpose, who were bound by contracts to do all kinds of work required of them, civil or military.

For many years they had the supplying of all the forts and stations of the Hudson's Bay Company on the Pacific Coast, and also furnished the Russians of Alaska with grain, butter and cheese, at one time as high as fifteen thousand bushels in one year. They also exported to England hides, horns, tallow, and wool, thereby giving cargoes to the vessels that brought out the supplies needed for the use of the employees and for traffic with the Indians, which would otherwise have gone home comparatively empty, as the annual shipments of furs required but little space, though immensely valuable in themselves. At that time their stock required little feed other than they picked up on the range and of course it was quite a profitable business for the Company.

The flocks of sheep soon became of the best breeds, mostly merino, as large importations of blooded animals were made from England. As early as 1844, nearly seven thousand pounds of wool were shipped, and in ten years later this went up to over thirteen thousand pounds. This year, 1854, it was found that the sheep had become too numerous for the pasturing capacity of the Nisqually Plains, and there being a large demand for improved breed of sheep, in the Willamette valley, Doctor Tolmie, then in charge at that place, decided to get rid of a few thousands, so he started

with a band of 3600, going as far south as Eugene in the valley, disposing of them to the farmers as he went along. The doctor was absent on this trip about four months, and the venture proved very profitable, as the sheep brought good prices. I can remember that the farmers of the Willamette valley bought very freely of merino sheep brought out from Vermont and sold at from one hundred to one hundred and twenty-five dollars per head, and of short-horn cattle from Kentucky at from two hundred and fifty for cows to five hundred dollars per head for bulls, the latter having been brought out by Gen. Gaines, who had been Governor of the Territory under an early Whig administration.

There was one part of the yearly work where the Indians did the most of it; that was in the washing and shearing of the flocks. It was made a sort of holiday time, similar to modern hop-picking. The men did the washing, and assisted in the packing of the wool, and the women did the shearing. The work was done in a primitive way. The women would work in pairs. A man would catch a sheep and carry it to the women, who would be seated on the floor of a large store room, called the shearing-house, with an Indian mat under them. One would take the fore part and the other the hind part of the animal, whose legs were tied to prevent it from struggling too much or getting away. Some of the workers were skillful and others the reverse, in the latter case the poor brute would be badly mangled.

Much has been written of the cattle and sheep of the Company destroying the indigenous and highly nutritious bunch grass of the Nisqually Plains. I do not think this indictment will lie. If there ever were a set of men who did things on a methodical and prudent scale, it was these early Hudson's Bay people, so long as they were in control of affairs there. It was their custom to keep their sheep in bands of about five hundred, each band under the charge of two men, which were under the supervision of a white shepherd, who resided at an out-station. Each of these had

from two to four of these bands to care for. The sheep were carefully parked every night, and the parks or corrals moved every two or three nights, thus keeping the ground enriched, and at the same time from being overpastured to the injury of the grass. Although this grass was a "Bunch grass," it was different from that so-called east of the Cascade Mountains which leaves fully half of the ground bare. It covered the ground completely, making a thick sward, which, even in the hot months did not dry up, but was of a bluish-green color. After the white settlers secured most of these lands this intelligent care of the grazing ended. In the 'seventies there were probably not less than thirty thousand sheep scattered over the prairies, as well as thousands of other stock, and as they were there during the spring and summer the grass had no chance to seed and was soon eaten down to the roots so that the hot summer sun and drying winds killed it out completely in a few years, and a growth of worthless grass and weeds has taken its place.

The cattle, during the later years of the occupation by the Company, became very wild, and were shot by its employees, by the settlers, and by the Indians, so that it became almost impossible to handle them. In fact many of them became as wild as deer, and it took a skillful hunter to get a shot at them. They would hide in the woods in the daytime, and come out cautiously at night to feed on the prairies, and it became the custom to hunt them at times of bright moonlight.

The farming and stock-raising operations of the Hudson's Bay Company and the Puget Sound Agricultural Company had such an important effect in securing the early occupation of the country west of the Cascade mountains and north of the Columbia river, and also in affording the early American settlers means of subsistence for several years until they had become self-supporting, that a detailed explanation of the origin and operations of the latter is important.

The older corporation was generally known as the Hudson's Bay Company, but its legal title was the "Governor

and Company of Adventurers of England trading into Hudson's Bay." Its sole business was to secure furs and peltries, both by traffic with the Indians, and by maintenance of a large force of trappers and hunters in its own employ.

The idea of forming a company, having for its object the raising of flocks and herds for commercial purposes was first mooted in the Spring of 1833, and introduced to the Company by Chief Factor Archibald McDonald. The site of operations then proposed was in Sacramento valley, California, under a contemplated grant from the Mexican government. Later, the extensive pastoral and agricultural country around Nisqually and the Cowlitz was preferred because of their nearness to Vancouver, the headquarters of the Company's operations west of the Cascade mountains. This tract was then lying unoccupied and was believed by the company people to belong to Great Britain. Objections were raised to the Hudson's Bay Company entering on the business, as it was thought it would be likely to interfere with the legitimate business of that Company, the fur trade. There were, however, many advantages that might accrue to the company in the prosecution of their ordinary business by an association of the kind proposed, with adequate capital, if independently conducted, therefore the directors of the Hudson's Bay Company in London agreed to lend that Company's cooperation.

A prospectus was accordingly issued in London in 1838, a copy of which lies before me as I write. It is engraved in artistic style, and occupies four pages of foolscap size.

Its introduction is as follows: "The soil and climate of the Country of the Columbia River, particularly the district situated between the head waters of the Cowlitz River, which falls into the Columbia River about 50 miles from the Pacific and Puget's Sound, being considered highly favorable for the rearing of Flocks and Herds, with the view to the Production of Wool, Hides and Tallow, and also for the cultivation of other Agricultural produce, It is proposed":

Then follow twenty clauses giving the purposes of the proposed organization, its name, capital stock of 200,000 pounds sterling, in shares of 100 pounds each, that until the sovereignty of the country involved should be determined the main office and entire management of the affairs of the Company should be retained in London, naming John Henry Pelly, Andrew Colville and George Simpson agents with full powers to conduct and direct the business, providing for yearly meetings of the proprietors of the Company, rules of voting and sales of stock, that the superintendent of the Agricultural Company should always be an officer attached to and interested in the Hudson's Bay Company, that no person in the employ or taken into the district of the Agricultural Company should in any way trade in furs or peltries, that all such employees should be subject to dismissal and removal from the district, and that such persons should be in every respect subject to the like conditions, restrictions and regulations imposed upon the servants of the Hudson's Bay Company, that whenever any part of the district should become British territory the Company should apply for a grant of the land, and then the said Puget's Sound Agricultural Company should be incorporated, and finally, whenever the holders of not less than three-fourths of the whole stock should so decide the Company should wind up its affairs and dissolve.

A reserve of the privilege of purchase was made in favor of those already out here, and many availed themselves of this privilege. The regulation about the superintendent insured a man experienced in the management of the native tribes. It was also agreed that such breeding stock as could be spared for the purpose should be transferred at stipulated prices from the Hudson's Bay Company's farms to the new Company, and all seeds and grains for the agricultural requirements.

The post at Nisqually was transferred to the Agricultural Company about 1842, and the Cowlitz Farm was established exclusively by the latter Company, both with the provision that the older Company should have all the furs and peltries.

Restrictions were made as to the purchase of the stock, no one person being allowed more than twenty shares, the Governor being allowed that many and from him down a graduated scale to the lowest clerk, who could only take one share.

Of course there was some friction between some of the members of the two companies, each party complaining that the other was getting the advantage, but the two companies gained immense profits for twenty years or more.

The following extracts from the old Hudson's Bay Company journal, for the year 1839, give all that I have been able to find regarding the selection of the site for the Indian Mission at Nisqually. It is understood that Rev. Jason Lee came over to the Sound the preceding year and decided to have a mission at this place as soon as the increased number of missionaries then expected should arrive.

April 10, 1839. This evening the Rev. Mr. (David) Leslie and brother (William H.) Willson arrived with an intention of making at this place a small Missionary Establishment for converting the Indians around.

Thursday, 11th—Showed a spot of ground north of the small river for building house for the mission, as desired by Mr. Douglas.

Friday, 12th—took a ride out near the Poolapa river (Puyallup) with the two gentlemen strangers. They were delighted with the country.

Sunday, 14th—The Indians of the place have been brought into the big house, and Mr. Leslie told them of the purpose of their mission, that is, that they intended to settle here if they, the Indians, wished it for the purpose of giving instruction in religion, and learning their children to read.

15th—* * * Mr. Leslie has gone home and Mr. Willson is left to begin building.

17th—* * * This day the first tree was cut down for the missionary building. Mr. Willson gave the first blow and I the last.

18th—Mr. Willson was arranging our grindstone for grinding his broad axe.

21st, Sunday—About 11 o'clock a. m., Mr. Demers, the Roman Catholic priest arrived from the Cowlitz and brought letters from Vancouver.

25th, Thursday—Eighty-nine men, women and children of the Sawayewamish (Snohomish) have come in to see the priest.

28th, Sunday—* * * Seven children baptized by Mr. Demers.

29th, Monday—* * * This afternoon, Miss Helen McDonald and Miss Margaret Riedout Orriber were both baptized by Mr. Demers, and after the latter was married to her old husband, Joseph Pin. (Note by Edward Huggins—The first marriage was a civil ceremony, quite legal, tho'.) At seven o'clock, Miss Helen McDonald was married to William Kittson, (Chief Trader in charge) without much ceremony, the latter being a Protestant and former a Roman Catholic. The rites were performed in a civil manner. Witnesses Mr. William Holden Willson, a brother of the Missionary Society and Joseph Pin.

May 6th—* * * Mr. Willson has lost his Indian. The scamp received pay in advance, and shammed sickness in order to pay a visit to his friends, with whom he has gambled a part of his gains.

Here the record ends. It is known that Willson got the building so it could be occupied and then returned to the Willamette valley.

In 1878, a book of "Historical Sketches of the Catholic Church in Oregon, during the past forty years" was issued under Church auspices, and in it are some references to the Nisqually and Cowlitz Missions from which the following are extracts:

"The first mission to Cowlitz was begun by the Vicar General on March 17, 1839, and continued until the 1st of May following. Arriving at the settlement on the evening of March 16th, the Vicar General was accommodated by Mr. Simon Plamondeau with a room for his own use and also an apartment 18x25 feet to be used as a chapel. Besides the four farmers and their families forming the colony, there were a large number of servants, employed on the farms of the H. B. Co., some of them having wives. * * *

"The news of the arrival of the missionary at Cowlitz caused numerous delegations of Indians to come from remote distances in order to hear and see the "blackgown." Among these delegations was one led by a chief named

"Tsla-lacum," (Steilacoom) whose tribe inhabited Whidby Island, Puget Sound, 150 miles from the Cowlitz Mission. After a journey of two days in canoes to Fort Nesqually, and an arduous march of three days on foot, across streams and rivers and by an exceedingly rough trail, they reached Cowlitz with bleeding feet, famished and broken down. Their object was to see the "blackgown" and hear him speak of the great spirit. As soon as they were refreshed the Missionary began to speak to them of God, of the Incarnation and Redemption. But the great difficulty was how to give them the idea of religion so plain and simple as to command their attention, and which they could retain in their minds and carry back with them to their tribe. In looking for a plan the Vicar General imagined that by representing on a square stick, the forty centuries before Christ by 40 marks; the thirty-three years of our Lord by 33 points, followed by a cross; and the eighteen centuries and thirty-nine years since, by 18 marks and 39 points, would pretty well answer his design, in giving him a chance to show the beginning of the world, the creation, the fall of angels, of Adam, the promise of the Savior, the time of his birth, and his death upon the cross, as well as the mission of the Apostles. The plan was a great success. After eight days' explanation, the chief and his companions became masters of the subject; and, having learned to make the sign of the cross and to sing one or two canticles in Chinook jargon, they started for home well satisfied, with a square rule thus marked, which they called Sa-ha-le stick. That plan was afterward changed from a rule to a large chart containing the great epochs of the world, such as the Deluge, the Tower of Babel, the Ten Commandments of God, the 12 Apostles, the seven sacraments and precepts of the Church; these being very useful to enable the missionary the teaching of the Indians and whites. It was called the "Catholic Ladder."

"About the 8th of April, 1839, Rev. D. Leslie, a Methodist minister, arrived at Cowlitz, en route to Nesqually where he intended establishing a mission among the Indians. This information at once prompted Vicar General at once to despatch an Indian express to Father Demers at Vancouver, asking him to proceed at once to Nesqually in order to plant the true seed in the hearts of the Indians there. Father Demers left immediately and reached his destination in six days, during which he was drenched with cold and continuous rain. He was welcomed by Mr. Kitson, the com-

mander of the Fort; a house was appropriated for the purpose of a chapel, and he at once entered upon the subject of his arduous journey. The Indians flocked from all sides to see the great chief of the French and receive his instructions. An unforeseen incident, however, came near preventing the mission begun under such favorable auspices. The commandant was unwilling to allow a vast crowd of Indians to enter the fort, and ordered them to stay outside of the palisades. One of the Indians, bolder than the rest, dared to force an entry and was pushed back rather roughly by Mr. Kitson, hence the beginning of a riot, which might have become fatal, if the appearance of the Missionary had not appeased that untamed multitude. * * *

"Father Demers was then obliged to go out of the Fort to teach the Indians, who, during the whole time of the mission, gave evidence of their most perfect docility to their advice. The first mass was celebrated in the presence of the commander and other persons of the Fort. Among the throng there were counted Indians of 22 different nations. * * * After having given orders to build a chapel, and said mass outside of the Fort, Father Demers parted with the Indians, blessing the Lord for the success of his mission among the whites and Indians, and reached Cowlitz on Monday, the 30th, with the conviction that his mission at Nesqually had left a very feeble chance for a Methodist mission there. Brother Willson, whom Minister Leslie had left orders with to build a house, on a certain piece of land, must have been despondent at being witness to all he had seen.

"From his Mission at Wallamette falls, the Vicar General went, on May 6th, 1841, to the Clackamas tribe, which he had already visited in March, at the Wapeto lake. The usual daily exercises were continued at the ringing of the bell for nine days. Bro. Waller came and called him an intruder. His Evangelical ladder was brought near the Catholic one; the Indians pronounced themselves in favor of the latter; twelve lodges were gained. Being obliged to return to St. Paul on the 15th, Rev. M. Demers, being at Vancouver came to replace him. He continued the mission for two weeks, giving some days to the Wallamette tribe and the rest to that of Clackamas. It was on that occasion that Wesamus, the Corypheus of Bro. Waller was gained.

"From the Clackamas, Father DeMers returned to Van-

couver, to administer to the Brigades of the north and south, after which he went home to teach catechism. And as the Colville mission was being omitted this year, because of Father DeSmet being expected to come down that way, and it had been resolved that Father DeMers would go this year to the Sound, he started on August 11th, went to Nesqually and thence to the bay. He visited many tribes, besides those seen by the Vicar General; he traveled from one nation to another, accompanied by Chief Tslalakum and many other great chiefs. His traveling was a triumphant one, surrounded sometimes by six hundred and other times by 3000 Indians, who, hostile to each other, were peaceable in the presence of the "blackgown." He often passed whole days in teaching, with a ladder 10 by 2½ feet, these poor Indians so desirous of heavenly things, and continuing late at night to sing, pray and hear the harangues of the chiefs repeating what they had learned. * * * From the bay he passed to Fort Langley on the Fraser river. There were new triumphs among the Kawitshans. There ended his mission, and on Sept. 27th he was at home, having made 765 baptisms, and been 44 days absent.

"In the beginning of June Commodore Wilkes left Vancouver on a visit to the Willamette valley, and took dinner with the Vicar General at his residence at St. Paul. He told him that on seeing a cross on Whitby Island, he called it the "Cross Island." The Vicar General having promised Father DeMers that he would visit Cowlitz during his absence, started June 14th, for that place. On returning he gave a mission of 14 days at Vancouver. It was on that occasion that Commodore Wilkes, assisted with several officers of his staff and Dr. McLaughlin, at High Mass and Vespers on a Sunday. It was a solemn day. The following Sunday, though the Commodore was absent, the ceremony was not less solemn. A house was raised in March, at St. Paul, 62 by 25 feet, to serve as a hall for the people on Sunday and a lodging for the priest.

"The next mission to be made was that of the Cascade tribe which had never been visited by the "blackgown." Tamakoon, its chief, had already been a convert since 1839, at the sight and explanation of the Catholic Ladder. He had met, many times, the assaults and efforts of the Methodist preachers, but all in vain; he remained unmoved. He was glad to see "le plete" arrive on September 17th. His tribe contained 150 to 200. * * * Tamakoon received

a bell and a Ladder to be used on Sundays. He was able to speak on it for several hours. Thirty-four children were baptised."

This "Catholic Ladder" was well designed to accomplish the purposes for which it was prepared. In all matters foreign to their daily life and material wants the natives were as simple as little children, and the ladder was an object lesson, where the eye as well as the ear served to fix the subject under discussion in their minds. In the hands of the zealous and exceedingly capable men sent out to engage in the work of christianizing the Indians, it was a highly effective agent in the conversion of those who had not hitherto come under instruction, and in proselyting those who had already listened to the teachings of the Methodist, Congregational and Presbyterian missionaries.

The Indian of this region was a materialist—that is he knew nothing that his bodily senses did not teach him. His gods and spirits all had visible forms.

The Catholic priests appeared in their black gowns and carrying with them the emblems of their service; they were received with great respect by the officers of the Hudson's Bay Company, and gladly welcomed by the employees who were nearly all Catholics. The Hudson's Bay Company was the highest corporeal power known to the Indians. Its officers enunciated the law and enforced it with iron hands in all that came up between the Company and the natives. Any wrong doing that affected the company was punished surely and swiftly. For these reasons, when the Indians saw what deference was shown to the priests by those whom they, the Indians, looked up to as "Tyees," whatever the priests said to them was naturally accepted with greatest respect. The ceremonials of the Church service were attractive to them, and, together with the emblems on the chart as explained to them served lastingly to fix in their memories the lessons expounded to them.

The "ladder" from which the illustration is made is one of the first prepared. It has been among the papers and

documents at Fort Nisqually more than sixty years, and is still in fairly good condition. The material is strong paper, pasted on strong white cloth, and the illustrations were evidently prepared with a small paint brush, the color being probably India ink. The first was used at the Cowlitz Mission by Rev. Father Blanchet in July, 1842. Thereafter copies of it were in constant use among the Indians all over the North-west until in 1860 an engraved edition was issued, of elaborate form with a vast amount of historical matter in print and in pictorial form. The method of using it was also printed, and will appear further on.

The parallel black bars represent the four millennial periods—First, from Adam to Noah; second, from Noah to Abraham; third, from Abraham to the completion of the Temple; and fourth, from that time to the time of the general peace under Augustus Caesar. The dots represent the thirty-three years of the Christ at Jerusalem, and then the eighteen bars bring the time down to the year 1800. Lastly, the dots represent the years to 1842, when this “ladder” was prepared.

In each of the first thirty centuries mention is made of some leading scriptural character. In each of the next ten centuries important events in Jewish, Babylonish, Persian and Greek history are noted briefly. In the eighteen centuries of the Christian era the spread of the Romish church among the nations of the earth is given. The circles and other figures at the bottom of the chart are emblematic of the days of creation, and of the angels in heaven, and of the devils in hell.

Going up the forty centuries are the emblems of the leading characters in biblical history, of the ark, the tower of Babel, Sodom and Gomorrah, Mount Sinai, Solomon’s Temple, Old Testament, Star of Bethlehem, etc.

Between the lower and upper ladders many events of Jesus’ time on earth are noted. The large house at the left is St. Peter’s Basilica at Rome. The black branch leading off at the right near the top is the stream of “New Chief

Heretics," from Luther to Joseph Smith, and the three upright bars under it are the three chief heretics, Luther, Calvin and Henry the Eighth.

Here follows the method of using the Catholic Ladder:—

1. Begin by running up from the bottom to the top, the column of the ages, through which the world has lasted. Immediately after, point out, in succession, the epoch of the 4,000 years, that of 33 and that of 1860. Having done this you will point out the mysteries of the Holy Trinity, of the Incarnation and of the Redemption, so as to teach the learner how to distinguish them by their names.

2. After this, you will point out, at the foot of the column of the centuries, the image which relates to God, and say all that we know of His divine attributes and divine perfections, namely: His Eternity, His Immensity, His Providence, His Power, &c., &c., &c. You will then proceed to explain the great mysteries.

3. From speaking of the power of God, you will pass on to the Creation in a period of six days, adverting to the sanctification of the seventh day, which God reserved for Himself and consecrated to rest. Further on, you will refer to the creation of the Angels, which took place, in the opinion of St. Augustin, when He made the light on the first day of creation. Then speak of the rebellion of the wicked angels, a short time after their creation, their fall into hell, created at the moment of their rebellion; as also of the faithfulness of the pure angels, and of their reward in Heaven.

4. You will subsequently point out the tree of knowledge of good and evil. You will state God's command not to touch its fruit; also the envy and the madness of the cursed enemy of man at the sight of the happiness of Adam and Eve; the resolution which he took to work out their ruin and to drag them into the pit along with himself and his rebellious followers; his temptation of the first pair, under the form of a serpent; the wiles of the devil in that work of temptation; the disobedience of our first parents, but a short time after their creation; the rejoicing of the devils when they saw Adam and Eve, with all their posterities, involved in one and the same condemnation by the justice of God; the promise of a savior, through the means of another woman (Mary, the Virgin Mother, most pure and immaculate), who was to crush, that is to baffle the power

of the serpent, the devil, by bringing into the world the promised Savior, in order to repair the guilt of the first woman.

5. From this point you will proceed to the fulfillment of the promise, pointing out, in a merely cursory manner, the intermediate events, and especially so to the beginners, whose attention should be distracted as little as possible from the thread of historical facts, but rather made to dwell on the principal object. The rest is but accessory, and may be brought in, further on, with some measure of advantage.

6. When you have reached the period of 4,000 years, you will begin to give a historical sketch of religion, from the birth of Jesus Christ down to our days. You will refer to the 33 years of his life; to the apostles; to Calvary; to the sacraments; his promise to the church; his death; his Resurrection and Ascension; to the mission of the Apostles; the coming of the Holy Ghost; the conversion of the Nations of the earth to the Catholic faith down to the present day. Having done this, you will proceed more fully to explain the various points which had been only touched upon in the reference to the chart.

7. Having concluded this sketch of religion, you will pass to the explanation of the symbols of the Apostles, of the commandments of God and of His church, of the Lord's prayer, angelical salutation and sacraments, which embrace the whole of the Christian doctrine, or all that is to be believed, done, and asked and received for salvation. But before you touch this branch of your duty, do, in regard of those prayers, what you had done in respect to the historical sketch of religion; that is, give a general character of them and of each of them; tell by whom, how, and under what circumstances they were composed or uttered; and teach your beginners to retain the title of the sum of the things or articles contained in them. For example:

1. In relation to the Apostolic creed: By whom and when it was composed; say all that is embraced in it, was, in substance, received from the lips of Jesus Christ; that there is one article respecting the first of the three persons of the Godhead; that there are six articles relative to the second person, and one touching the third, and so on.

2. Touching God's commandments: By whom, when, and how they were given out and uttered; that there are three which refer to God, and seven which refer to our neighbor. Sum of them: God, His holy name, His holy

day; honoring father and mother; not to kill, not to commit impurity, not to steal, not to lie, not to covet impurities, not to covet another's goods.

3. Touching the commandments of the church: By whom and for what purpose they have been established; the sum of them: Festivals, Mass, Confession, Communion, Fasting and Abstinence, and Church Dues.

4. Touching the Lord's prayer: By whom and at whose request it was uttered; three petitions which relate to God, and four which relate to ourselves.

5. The Hail Mary or Angelical Salutation: By whom it was addressed, and so on.

6. Touching the Sacraments: By whom and for what purpose instituted; their names; two of them which blot away sin; three of them which can be received once only, and the definition of them all.

To this general statement you may add later, with profitable results, particular and more substantial details.

Revs. Jason and Daniel Lee, uncle and nephew, were the first missionaries to reach Oregon, having arrived overland in the fall of 1834. They were accompanied by two lay members of the Methodist church, P. L. Edwards and Cyrus Shepard. Their first field of labor was near the present city of Salem, Oregon.

In September, 1836, Rev. H. H. Spalding and wife and Dr. Marcus Whitman and wife and W. H. Gray arrived overland at Walla Walla. These were the first American women to arrive in Oregon. They were sent out by the American Board of Foreign Missions.

In May, 1837, a considerable reinforcement to the Methodist mission arrived by water around Cape Horn. They were Dr. Elijah White and wife, Mr. Alanson Beers and wife, and Misses Ann Maria Pitman, Susan Downing and Elvina Johnson, and William H. Willson. This latter gentleman will appear often in our story, later.

In September, following, Rev. David Leslie, wife and three children, Rev. H. K. W. Perkins, and Miss Margaret Smith, the second Methodist reinforcement, also arrived by water.

Early in 1838, it was decided to commence a second mission at The Dalles, on the Columbia river. The Umpqua, Killamook, Clatsop, Chenook, Nezqually, and many other tribes were destitute of missionaries and an effort was made to supply them. The Society passed a resolution advising Jason Lee to make a visit to the United States to represent to the Missionary Society and the public generally the true condition of the country and of the Indians, and soliciting men and means for the missionary work in Oregon.

In March, 1838, with two white and two Indian companions, he started overland for the East. He arrived in New York in November, but delivered a great many addresses in Illinois and at other points along his route, about Oregon, as a missionary field and as a home for settlers. A few weeks later, the Board passed a resolution to send to Oregon five additional missionaries, one physician, six mechanics, four farmers, one missionary steward and four female teachers.

During the summer of 1839, Jason Lee, attended by William Brooks and Thomas Adams, the two Indian boys whom he brought with him, traveled quite extensively through the New England and Middle States, holding missionary meetings in all the important places, and collecting funds for the Oregon mission. His success was unparalleled, and an interest was excited throughout the land amounting to enthusiasm. Crowds thronged to see and hear the pioneer missionary beyond the Rocky mountains, and the Indians who accompanied him. Liberal collections were taken up in almost every place, and these, with the appropriations of the Board for the purchase of goods, amounted to forty thousand dollars—an immense sum in those days, and sufficient to provide all kinds of tools for agricultural and mechanical purposes, and the necessary articles for the construction of a saw-mill and grist-mill for the use of the mission.

October 10, 1839, the ship *Lausanne* set sail from New York harbor with a missionary party of fifty-two persons.

thirty-six adults and sixteen children, on board. They were gathered from Massachusetts, Connecticut, New York, Maryland, North Carolina, Illinois and Missouri. There were eight ministers of the gospel, all Methodists, with the exception of Rev. Sheldon Dibble, who was a Presbyterian on his way to his field of labor in the Sandwich Islands. The others were Jason Lee, A. F. Waller, Gustavus Hines,, J. L. Parrish, L. H. Judson, J. H. Frost, W. W. Kone, and J. P. Richmond. With the latter we have most to do in this story. The first five died in the harness in Oregon, after shorter or longer terms of service. Frost, Kone and Richmond worked a few years and then went away, never to return.

While lying in New York harbor, the infant son of Richmond and wife was christened "Oregon," in honor of the country to which they were bound.

The ship came by way of Cape Horn and the Hawaiian Islands, and the voyage was not disturbed by any disaster or unusual event. May 21, 1840, the good ship crossed the Columbia bar in safety, but it required ten days more to thread the channels and get off the numerous shoals between Astoria and Fort Vancouver, the early day Mecca of every voyager to Oregon by land or sea, be he Methodist, Presbyterian, Catholic, English, American, French, or any other faith or nationality. Dr. McLaughlin extended the hospitalities of the place to the whole party as long as they desired to remain.

June 13th, a meeting of the members of this mission was called to select the stations for work of the newly arrived missionaries. J. H. Frost was sent to Clatsop, near Astoria, W. W. Kone and Gustavus Hines to Umpqua, A. F. Waller to the station near Salem, and John P. Richmond to "Fort Nez Qualy, on Puget's Sound."

Cotemporaneous missionary books and records are almost completely silent as to the work of Mr. Richmond at Nisqually and of the duration of his stay at that point. Elwood Evans also ignored this event almost completely. Evans

was, during his long life in the North-west, the great overshadowing authority regarding early local historical matters. Nature lavishly endowed him with a broad and comprehensive mind, a retentive memory and a graceful flow of language. He was a voluminous writer, an eloquent speaker, a learned counsellor and an active politician.

From the time the first Americans made their permanent homes in Oregon antagonisms arose toward the Hudson's Bay Company, which widened and deepened as years rolled on, and Americans became more and more numerous. It is a fact that needs but to be stated to be accepted as true, that down to our late war with Spain American sentiment was largely unfriendly toward the "British." The individual Englishman, Scotchman or Irishman rarely came in for a share of this dislike, until, collectively, they became British. The hostility was stronger in the west than on the Atlantic seaboard. As a consequence, when the true pioneers came to "Old Oregon" and found the Hudson's Bay Company the dominant power all over the great New West it was looked upon as a hereditary enemy. It was the representative of British power and the advance agent of British colonization schemes, therefore the antagonist of all that was American. That company and its foster child, the Puget Sound Agricultural Company, had large holdings on the shores of Puget Sound. Americans here all felt that these companies were intruders, that they had no rights that an American citizen was called to regard. There were, from time to time, disputes and lawsuits between the representatives of these companies and the settlers; the adjustment of the boundaries at the time of the treaty of 1846, later of the water boundary in the San Juan Archipelago, and finally of the immense and unreasonable claims for compensation made by those companies for their lands in Pierce and Cowlitz counties.

In all these, Mr. Evans was concerned as lawyer and adviser in opposition to the companies, and, as it was popular to "twist the lion's tail," it was quite natural for all that he

said or wrote to carry with it a strong bias against them. The allotment of large tracts of land for sites for early missions had also led to many contests in the land department and the courts between the settlers and the missionaries, resulting in a quite general sentiment that the latter were in the wrong. In these controversies Mr. Evans was often engaged. For these reasons, perhaps, much of his writings had a vein of unkindness or uncharitableness running through them toward the Hudson's Bay Company and the early missionaries. It is to this I ascribe the fact that he ignored almost entirely the work and lives of the Hudson's Bay people and the early missionaries on Puget Sound.

In the past two years I have devoted a great deal of time to the congenial task of assembling into a more or less connected story the history of this first missionary effort west of the Cascade Mountains. Old newspapers and still older letters, and recent letters from the children of these first missionaries have all contributed something.

Mrs. Abbie J. Hanford furnished an article or interview that appeared in the *Seattle Weekly Chronicle* of July 12, 1883, as follows:

"John Cornelius Holgate was born in Trenton, Butler county, Ohio, October 15, 1828. He moved with his father's family to Van Buren county, Iowa, in 1839. Being delicate and suffering greatly with the ague, he was often confined to the house, and became very fond of reading to and with his sister. Their favorite books were the adventures of explorers and hunters in the far west. Among the various books of adventure which they read two greatly pleased them. They were the journals kept by the Pike's exploring expedition, and a book by one of the men who was in the expedition of Lewis and Clark, whose name was Gass. What pleased them most was the fact that the climate of the northwest Pacific Coast was shown to be so healthful by the experience of all the men who visited it. Although a child, young Holgate determined to see for himself that wonderful, and at that time, unknown country, which all who visited it described with such admiration. He formed a very glowing idea of the country in Iowa, from the descriptions written by Pike, but he was satisfied that the

remote northwest was far superior to anything he could hear or read of. He never altered his determination until his ambition was accomplished, and he saw for himself Puget Sound. He was so well pleased with the country as he found it that he always regarded it as the most beautiful, healthful and attractive one he had ever seen. In 1847 he crossed the plains with a party of Quakers commanded by Llewellyn. He drove the wagon which brought the first fruit trees to Oregon. It was loaded with trees from a nursery at Salem, Henry county, Iowa. Among others they brought from that nursery a fir tree for which they refused \$5 for on their way across the plains, thinking, from all he could hear, that it would be very valuable and rare tree in Oregon. When they arrived they were much surprised to find great forests of fir throughout many portions of the northwest, and of course their fir tree was of no value. While Holgate was in Oregon he met with numerous adventures in the Indian wars. One night he, with a party of others who were looking for Indians that had carried away the horses of settlers, found the Indians in a position where it was dangerous to attack them as a body. Young Holgate volunteered to go into the Indian ambush alone and cut the fastenings of the horses so they could run out to the Hudson's bay men who were with him. He told them he was the youngest and of the least value to the party, and if he was killed few would miss him. The Indians saw him and were very much surprised to see "tenas" boy go alone, and they reserved their fire, expecting to see the entire party follow him. Fearing that if they fired at him the whites would charge them after they had wasted their ammunition on the boy they continued to reserve their fire until the youth was beyond the range of their guns and out of danger. Thus he succeeded in driving off the horses and delivering them to his own party. He then became a general favorite, and afterwards did many other daring deeds, so that the officers of the Hudson's Bay company in Oregon became greatly attached to him, and often related to him stories of the great attractions offered by the country further north and west. They described the country about Puget Sound as being very far superior to any other country in America in every way, and gave him details of its many attractions.

"In November, 1847, the Rev. Dr. Whitman, his lovely wife and nine other Americans were atrociously murdered by a band of perfidious Cayuse Indians at Whitman's mis-

sionary station not far distant from the present city of Walla Walla, Washington Territory, (then in Oregon). This led to the Indian war with the Cayuses and other tribes. Among the Oregon volunteers was a pale youth yet in his teens who had recently arrived in the Willamette valley. During the campaign he was distinguished for his bravery, but at the close of the winter he was stricken down with the measles. Through his severe illness he was kindly cared for by an old officer of the Hudson's Bay company, who took strange interest in his youthful protege, on learning he had worked his way with comparative strangers to this far off land in search of that healthful and beautiful clime his glowing imagination had pictured on the shores of the Pacific. The officer delighted to tell his eager listener of the wonderful beauty and healthfulness of that great inland sea, Puget Sound; of its magnificent harbors, its surpassingly beautiful scenery, its timber—the grandest on the continent, its fertile valleys, its fish and its hidden treasures of coal, iron and other minerals. Young Holgate thought where all these advantages were combined would be built, at some future day, a great city. He (young Holgate) was so impressed with the descriptions he had heard he determined to see the wonderful country for himself as early as possible. Accordingly, in the summer of 1849 he traveled entirely alone from Portland, Oregon, across the country to Tumwater, at the head of Puget Sound. There he was hospitably entertained for a few days by Col. M. T. Simmons, the first American settler north of the Columbia river, who, with his family, came and located that place in October, 1845.

"Here Holgate employed an Indian to take him down the Sound in a canoe. After spending about two months in cruising around, exploring the country he staked out a claim, which he intended to make his future home, near the head of Elliot bay, about three miles distant from the present city of Seattle. While on this cruise, in order to make his stock of crackers and dried beef last as long as possible, he subsisted principally on fish, clams, berries, game and camas (a bulb which the Indians use, and when dried substitute for bread.) On his return to the Willamette valley he gave such glowing descriptions of the country he had visited, that a number of persons determined to go there before locating south of the Columbia river. In September, 1851, a number of persons selected claims and settled on the

Dwamish river, whose mouth is at the head of Elliot bay. A Mr. Maple took the claim selected by Mr. Holgate, who had not yet returned to the Sound. He afterward came and located nearer the town. On the 26th of September, 1851, J. N. Low, Lee Terry and D. T. Denny arrived at Alki point, five miles distant from Elliot bay, where Low and Terry located and established a trading post, and soon after laid out a town, which they called New York, to which was facetiously added the Chinook word "Alki," meaning after while. Afterward, as its population drifted away to Seattle, it lost the New York, but has retained the name of Alki point. On the 5th of November, 1851, the schooner *Exact*, Capt. Folger, sailed from Portland, Oregon, for Puget Sound and Queen Charlotte island, with passengers for the sound and a party of gold miners for the island. On the 13th of November she arrived at Alki point and landed A. A. Denny and family, and also three other families. On the 15th of February, A. A. Denny and two others located claims on the east side of Elliot bay. On the 31st March, 1852, Dr. D. S. Maynard arrived, who also located a claim on the east side of Elliot bay, adjoining the others. On the 3rd day of April they moved on to their claims, having previously surveyed the harbor. In May a town was laid out to which they gave the name of "Seattle," (a word of three syllables, accented on the first,) in honor of the Indian chief of that name who owned and occupied the townsite, who was much respected by the early settlers, and to whom he was greatly attached, and continued to be their firm friend until his death. His death occurred about ten years after the war, and in compliance with a request he had previously made, that all the "tyees," (that is leading citizens) of the country attend his funeral, an oration commemorative of his many virtues and greatness was delivered on the occasion by his son Jim Seattle.

"The funeral of Jim Seattle took place at the "Old Man House" reservation, near Port Madison. A number of the citizens of Port Madison were present at the ceremonies and followed the body to the grave. The ceremonies were performed in the chapel at the reservation, an old Indian (Louchy or Jacob, in English), leading. The following speech was made during the service: "People of Port Madison, we are glad to see you here today. Many years ago you came here to assist in the burial of the father of the deceased. We are thankful to good white men who are not

afraid to come and mix with the poor Indians. Before the white men came the Indians were ignorant and did many things that were not right, but now they hope, with the assistance of good white men, to become better and more civilized every year. The Indians on the reservation are members of the Roman Catholic church, and perhaps there are some present who were brought up in that religion. If there are, we hope that you will assist us with your prayers." The leader then waved a small white wand and all began to chant. At the close of the chant the crucifix was borne on high, the women forming and marching two abreast, the men next in the same order and then the coffin. At the grave the women walked in single file, passing the head of the grave, into which they each threw a handful of dirt. The leader then threw the first shovel of earth on the coffin and the ceremony was closed.

"In October, 1852, H. L. Yesler arrived in Seattle and the settlers so adjusted their claims as to enable him to hold a claim, including the site he had selected for a steam saw-mill then en route from Ohio. This was the first steam saw mill built on Puget Sound. The first lumber was cut in March, 1853. Large accessions were now made to the settlements, and large sums of money were realized from the sale of piles, lumber, pickled salmon and cranberries shipped to San Francisco. Cutting piles was very profitable, persons engaging in this business realizing \$20 per day, as they were in great demand for filling the city front of San Francisco at that time. The valleys of Duwamish and White rivers were settled up for a distance of twenty miles from Seattle. The little valley of Black river was settled up, and a saw-mill built on the river, which was afterwards burned by the Indians. King county now seemed to be very prosperous, the inhabitants little dreaming of the calamities soon to overtake them. Farms were rapidly improved, orchards planted, cottages built and schools organized. A little church was also built in Seattle. Universal health, peace and prosperity seemed to prevail."

At that time Rev. John P. Richmond was living at Tyn-dall, Bon Homme county, Dakota, where he had gone in 1874. By some means the foregoing article came under his notice, and in a short time he sent a letter to Seattle from which several extracts are taken, as follows:

"The writer of this does not wish to be invidious, nor to pluck from the brow of Col. Simmons and Mr. Holgate any laurels to which they may be entitled, but as he supposes that in giving an historical sketch of the settlements in Washington Territory, accuracy is desired by any who may wish or attempt to do it, he feels it his duty before he leaves this for the eternal world, to contribute his knowledge as to the first settlements on Puget Sound, and north of the Columbia river by white settlers. In order to do this understandingly, he makes the general declaration as to the main facts, first, and then details of the events as they occurred, in consecutive order. In the first place, the writer of this declares that the Rev. John P. Richmond, M. D., and his family were the first full-blood white settlers on Puget Sound and north of the Columbia river; that his son, Francis Richmond, now superintendent of schools for Bon Homme county, was the first full-blood white child born in Washington Territory, and west of the Rocky Mountains; that a Mr. Willson and a Miss Clark were the first white couple united in matrimony in Washington Territory. Now for the facts, in consecutive order, leading to the residence of the writer of this communication, near Puget Sound. He is now in his 73d year, having been born in Maryland, August 7th, 1811, and at his advanced age does not wish to arrogate to himself any honors to which he is not entitled. He was educated and graduated as a physician fifty years ago in Philadelphia, and subsequently became a minister in the M. E. church. In 1839 he was in charge of the Methodist church in the city of Jacksonville, Ill., when he received notification through Rev. Dr. Bangs, of New York, that Dr. Richmond was appointed a missionary and physician to Oregon. As soon as practicable, he and his family made preparation to start for that destination. They ascended the Illinois river as far as practicable, and thence by land traveled to Chicago, then a village, thence by steamer through the chain of lakes to Buffalo; thence by the Erie canal to Troy; thence via Albany to New York City. In the month of October, 1839, they sailed from New York in the ship *Lausanne*, via Rio Janeiro, in Brazil, Cape Horn, Valparaiso in Chili, to Honolulu, in the Sandwich Islands. After remaining some weeks at Oahu they sailed for the Columbia river, and debarked at Vancouver late in the spring of 1840. There they found much hospitality from Dr. McLaughlin and James Douglas, his as-

sistant, who were in charge of the Hudson Bay Company's operations in Oregon. The writer of this learned that Mr. Douglas afterward became Sir James Douglas, who recently died in British Columbia. After a brief sojourn at Vancouver Dr. Richmond and family of wife and four children, the youngest born on the way and named Oregon, accompanied by Mr. W. H. Willson, a carpenter to build a house, and Miss Clark, from Connecticut as a teacher, descended the Columbia in a boat furnished by the gentlemen of Vancouver, to the mouth of the Cowlitz river ascended that stream some distance, then mounted horses, the ladies having provided sidesaddles in New York, the luggage on packsaddles, and the children in the arms of the assistants, who were Canadian voyageurs and servants of the Hudson Bay Company, and traveled by land from the Cowlitz river to Puget Sound, having crossed on the way the Chehalis and Nisqually rivers, and arrived at Fort Nisqually, a stockade inclosure near the head of Puget Sound, in the summer of 1840, antedating Mr. Simmons' settlement by five years. At Nisqually they found Mr. Kitson, with an Indian family in charge. He was succeeded by Mr. Anderson in 1841. There they found also a small but very neat steam vessel, owned by the H. B. Co., under the command of an American, Captain McNeil, having also an Indian family. The vessel was called the Beaver and was the first vessel that plowed the Pacific waters, and which plied regularly between Nisqually and Sitka, then owned by Russia. The house occupied by Dr. Richmond and family was erected on the open plain or prairie, contiguous to a small rivulet, running thro' a ravine, from a chain of small lakes in the interior of Puget Sound—about three quarters of a mile from the stockade and the same distance from Puget Sound. Soon after they had settled in their house, the writer of this solemnized the marriage ceremony which united Mr. Willson and Miss Clark, and who were the first couple married in Washington Territory. They left for the Willamette Falls in 1841. During '41 the American Exploring squadron under Capt. Wilkes, U. S. N., arrived at Nisqually and lay at anchor for some months, making surveys and observations, and measuring the altitude of Rainier and other mountains.

"The writer of this had a son born to him in 1842, as before stated, and whose birth and baptism entry was made then and there in his family register, which reads as follows:

"Francis Richmond, son of John P. Richmond and America, his wife, was born at Puget's Sound, near Nesqually, Oregon Territory, on the 28th Feb., Anno Domini, 1842, and was baptized by the Rev. Jason Lee, superintendent of the Oregon Missions." The writer of this was engaged to remain for ten years in Oregon, and intended to remain his lifetime at Puget Sound, but domestic affliction and other circumstances cut short his stay to four years. As it is, he retrospects with much imaginary gusto the time when he and his family lived exclusively upon oysters and other shell-fish, brought by Indians from the Sound, for three weeks, with a pine box for a table, carried there on a pack-horse, with tin plates and some iron spoons for table accouterments. He wishes, very frequently, for some of those luscious shell-fish. Dr. Richmond and family returned to Illinois, via Sandwich and Society Islands, Boston, New York and the lakes to Chicago."

Francis Richmond, at this time of writing, lives at Tyn-dall, South Dakota, and considerable correspondence has passed between him and the writer.

The first white child born within the limits of "Old Oregon" was Marcel Isadore Bernier. Marcel Bernier, the elder, was one of the many fearless and venturesome trappers who roamed all over the vast stretch of country between the Rocky Mountains and the Pacific Ocean, wherever furs and peltries could be obtained to eke out a precarious livelihood. He and his wife were whites, Canadian French, not half-breeds as many of those who knew them on their farm in Lewis county thought them.

The child Marcel, was born on the site of the old fort on the bank of the Spokane river, November 10, 1819, more than eighty-five years ago. As a lad he was white, with curly hair, and light blue eyes. At eleven years of age he was sent to school at St. Boniface, Red River, Manitoba, where he grew to manhood. In 1841, the oft-mentioned Red River Colony came to Nisqually and settled for a time, and among them were Marcel Bernier, wife and Isadore. In 1844, the latter married and took a claim on Newaukum Prairie, not far from the present line of the Northern Pacific

Railroad. He died December 27, 1889, a few days after the admission of Washington as a state, having thus been born here soon after the war of 1812, becoming a resident of this country prior to the organization of the Provisional Government of Oregon, and living here through all the years of Washington's territorial existence. He was the senior "Native Son."

The first American white child born within "Old Oregon" was a daughter of Dr. Marcus Whitman and wife, but she was drowned when two years old, the next was Eliza, daughter of Rev. H. H. Spalding and wife, born November 15, 1837. She became Mrs. Warren, and is now living at Chelan, this State; the third was a son of Rev. Elkanah Walker and wife, Cyrus H. Walker, born near the present site of Spokane, December 7, 1838.

In 1841, Sir George Simpson, the governor of the Hudson's Bay Company, came overland on a tour around the world, and reached Nisqually in September of that year. Some time after a party of immigrants from the Red River region also arrived. This migration has been generally ascribed to the influence of Governor Simpson, and claimed to be a part of a deep laid scheme to people this western country with citizens of Canada and Great Britain to prevent its falling under the control of the Americans. Sir George mentions this party several times, but nowhere have I been able to find in his journal that he had anything to do with inducing or ordering its members to start to this country, though, when he overtook them, on the way, he gave them good advice as to their route of travel and place to settle. He remarks:

"There were twenty-three families, the heads being generally young and active, though a few of them were advanced in life, more particularly one poor woman, upwards of seventy-five years of age, who was tottering after her son to his new home. This venerable wanderer was a native of the Saskatchewan, the name of which, in fact she bore. She had been absent from this the land of her birth for eighteen years; and, on catching the first glimpse of the river, from

the hill near Carlton, she burst, under the influence of old recollection, into a violent flood of tears.

"As a contrast to this superannuated daughter of the Saskatchewan, the band contained several young travelers, who had, in fact, made their appearance in this world since the commencement of the journey. Beyond the inevitable detention, which seldom exceeded a few hours, these interesting events had never interfered with the progress of the brigade; and both mother and child used to jog on, as if jogging on were the condition of human existence.

"Each family had two or three carts, together with bands of horses, cattle and dogs. The men and lads traveled on the saddle, while the vehicles which were covered with awnings against the sun and rain, carried the women and young children. As they marched in single file, their cavalcade extended above a mile in length. The emigrants were all healthy and happy, living in the greatest abundance and enjoying the journey with the highest relish."

The Governor came down the Columbia river to Vancouver, and spent several days in and about that place, then down the Columbia and up the Cowlitz and overland to the Sound. He says:

"After crossing the 'Squally river, we arrived at Fort Nisqually, on the evening of our fourth day from Vancouver. (Sept. 4th.) Being unwilling to commence our voyage on a Sunday, we remained here for six and thirty hours, inspecting the farm and dairy, and visiting Dr. Richmond, an American missionary, stationed in the neighborhood. The surrounding scenery is very beautiful. On the borders of an arm of the sea, of about two miles in width, are undulating plains of excellent pasturage, presenting a pretty variety of copses of oak and placid lakes, and abounding in Chevreuil (deer) and other game.

"The sound yields plenty of fish, such as salmon, rock cod, halibut, flounders, etc. The dogfish and shark are also numerous, some of the latter having been caught here this summer of five or six feet in length.

"Near the Fort there was a small camp of 'Squallies, under the command of Lackalett, a good friend of the traders. The establishment is frequented also by the Clallams, the Paaylaps, the Scatchetts, the Checaylis, and other tribes, amounting in all, the 'Squallies included, to nearly four thousand souls."

John Flett was a member of this Red River brigade of 1841, and after the treaty of 1846 he became an American citizen of fine character, and was well known among the pioneers until his death a few years ago. To most of those who were with the H. B. Company during the early years of American settlement, but, in later years, were naturalized as citizens of this country, the emphasis laid upon "American born," "first American child," etc., was annoying, so when Flett saw Mr. Richmond's letter, he called upon Elwood Evans, and they prepared an article that was published in the Daily News, of Tacoma, Feb. 2, 1884, sharply criticising the clerical writer. Most of this would be of little present interest, except the closing paragraphs, in which he says:

"I cannot account for the desire of the reverend gentleman to see an Indian in every family but his own, unless he had Indian on the brain. He fills two news columns, but never gives us a word about his mission work. I hope he will come out with a historical sketch of the work on the Nisqually Plains. I have never had the first Indian to tell me that he knew the gentleman as a missionary. Several knew him as a "Boston," living on the stream on the north side of the small brook near the place of Edward Huggins, Esq., who now owns old Fort Nisqually.

"I have a bible that Mr. Richmond gave me in 1841, that I prize much. It has been my companion for many years. I wish I could present the public something that the first missionary left in the country besides this book."

In all kindness, I feel like approving what Mr. Flett said. I have been trying for two years to find out something about the missionary work at this point, but there is nothing left to find out. The fact is that the religious work of the early missionaries among the Indians was a complete failure at Nisqually, at Salem, at The Dalles, at Wailatpu, at Lapwai, and everywhere else. The Methodists were the first to recognize this fact and to accept its consequences. They abandoned their outlying posts, and concentrated their work in the Willamette valley, among the white people and soon

had flourishing churches and schools that have done effective work for good for more than sixty years.

A copy of Flett's letter was sent to Dr. Richmond, and in April the latter's reply appeared in the News, and occupied over three columns. Much of this is not available for use here, though several paragraphs help make up the record. The Doctor says: .

"It was not as a missionary that I wrote to the Seattle Chronicle to correct some errors as to the first American family settled on Puget Sound, and north of the Columbia river, now embraced in Washington Territory. Neither do I feel under any obligations to report my operations for John Flett's edification, or for that of anybody else. It was done more than forty years ago, when I addressed the missionary board at New York for more than three hours at two sessions, Bishop Hedding presiding at the first and Bishop Morris at the second, with Dr. Charles Pitman as secretary of the board, after which my report and operations in the Oregon country were unanimously approved. That matter was concluded to my satisfaction. I have never undertaken to vaunt my achievements in the Puget Sound region, or anywhere else.

"Very few persons seem capable of comprehending the logic or the pure purposes of the board of American Missions in sending a large force of men and women into Oregon at an early day, commencing with or during Gen. Jackson's administration, and continued more or less until the settlement of the controvening claims of the United States and the British government to the occupancy of that territory in 1846, on the 49th degree of north latitude. The question was held in abeyance by the treaties of joint occupancy until that year, and until then the Hudson Bay Company, and the subsidiary organization called the Puget Sound Agricultural Company, had stretched their army more or less all over the Territory, and were urging the British Government to hold fast to their pretensions. Hence the Puget Sound Agricultural Company had enlivened the plains back of Puget Sound with flocks of sheep and herds of cattle, with their concomitants of shepherds, shepherd dogs, herders, dairy farms, and servants to conduct them. On the Willamette river they had their superannuated servants planted upon the best of the soil and founded or commenced

the building of Oregon City, at Willamette Falls. I met with a number of French Canadian settlers on the plains above the Willamette Falls in 1841, every one of whom had families, had Indian wives and half-breed children, and they were all subject to the Hudson Bay Company's authority. It was in pursuance of the same policy that brought here the "seventeen families" or colony referred to by John Flett, settled in the neighborhood of Puget Sound, under the direction of Sir George Simpson, in 1841.

"In 1827 a treaty between the governments of Great Britain and the United States, as a temporary compromise agreed to a joint occupancy, which could be terminated by either party, by giving twelve months' notice. This occurred during the administration of John Quincy Adams. Under this condition of things the Hudson Bay Company had free sway—their jurisdiction was acknowledged by all their servants and employees. They had British or Canadian laws, with officers and magistrates to enforce them. Dr. McLaughlin assumed to reign as an autocrat, and exercised both judicial and executive functions in that part of the Hudson Bay Company's dominions. On the other hand American settlers had the protection of no law until they themselves created a provisional government, and my old friend, Geo. Abernethy, connected with the Methodist mission, was appointed or elected first Governor in Oregon by American citizens. From the time that Mr. Jason Lee and his nephew, Daniel, were sent into that region, the missionary society of the Methodist Episcopal Church were laboring to establish a foundation deep and wide for the enterprise, the civilization, and above all the christianity that should be developed by proper influences to operate upon the immigrants who were expected to follow, and who did follow them in a few years. In the meantime they were to use every appliance available for the betterment of the condition of the Indian aborigines. My part of the work was to represent American citizenship and American enterprise in the same capacity in the region of Puget Sound. I had no complaints to make against the deportment of the gentlemen of the Hudson Bay Company, whom I encountered, in the matter of hospitality. But I wish to be distinctly understood that in all cases they received their compensation, and I was never a subject of their charity, and generally I could not but be impressed with the conviction that I was regarded as an intruder. On the contrary I could

not divest myself of the conviction that I was treading upon American soil, and had all the indefeasable rights belonging to an American citizen in his own country, and acted accordingly, in view of the circumstances surrounding me. Hence when I was introduced to Sir George Simpson I could not but feel that he was trying to snub me as his inferior, and too insignificant personage for his dignified notice. I did not much wonder at it, because he appeared to be surrounded by a body of sycophants. While I was willing to accord to him all his titular honors, I could not feel he was my superior in any respect, and I was forced to the conclusion that he was an aristocratic snob, who, while occupying a dignified position, probably possessed more money than brains. Of all the officers of the Hudson Bay Company with whom I became acquainted I was the most favorably impressed by the courteous manners and intelligence of Sir James Douglas.

"He also happened to know Capt. McNeil of the steamer Beaver, and that I might have well have affirmed that his family were white. I was intimately acquainted with Capt. McNeil for several years; he often ate at my table, and on one occasion he brought with him two or three very interesting half-blood children, and requested me to baptize them, which I did. His wife was a full-blood Indian from somewhere on the North-west coast, and was comely in appearance, but rather pendulous in her movements. I apprehend that Mr. Flett knew very little about Capt. McNeil. Mr. Flett appears to have made a new discovery in ethnology, that as soon as a white man mingles his blood with an Indian woman, their progeny are transformed immediately into whites, and they must be recognized as a white family. I never was an admirer, much less an advocate of miscegenation, particularly the mixture of the Caucasian with the lower races of the human family—but I have regarded with less reprehension the mingling of the white with the Indian blood. In a long, varied life I have encountered it among the Cherokees in Mississippi, among the Indians in Oregon and also in Dakota where white men thus associated are designated squaw men. Where I have encountered these relations I have regarded them with as much leniency as possible, and when expedient, I have invariably urged legal marriages. As to the marriage of Mr. Willson and Miss Clark, I still hold that theirs was the first marriage of full blood whites, and of American citizens in

Washington Territory. The second marriage of the same description I solemnized on board ship in Baker's Bay, between Mr. Rogers, connected with the American Board of Missions, and Miss Leslie, a daughter of Rev. David Leslie, Methodist missionary in the Willamette Valley."

The following paragraph is by Mr. Frost, in an old book entitled, "Ten Years in Oregon, by Lee and Frost," both of whom are mentioned elsewhere. It says:

"On the 1st day of September, 1842, we were highly gratified with a visit from my old and tried friend, the Rev. Dr. Richmond, and Mr. Whitcomb, whose families were on board of the *Chenamus*, which was lying at Astoria, and on board of which they had taken passage to the United States. The Doctor had become satisfied that the prospects of usefulness among the Indians would not warrant his longer continuance in the country. This I am fully convinced was the true state of the case: and, besides this, he had suffered much in consequence of family affliction. I should be very happy to have recourse to his journal, so that I might have the pleasure of laying before our readers some of the scenes through which he had passed while at Nisqually, where I left him, just taking possession of the post assigned him, in the summer of 1840; but this privilege is denied me in consequence of the distance which now separates us."

From this same book it appears that the trip made by Richmond in 1841, as mentioned in his letter above, was to attend the session of the annual church conference.

Rev. John P. Richmond, M. D., was born on the 7th day of August, 1811, in the City of Middleton, Maryland, and died August 28th, 1895, aged 84 years and 21 days.

The subject of this sketch was a remarkable man, and lived an eventful life. He was the lineal descendant of John Richmond, of England, who emigrated to Virginia late in the 16th century, and all along down the list of descendants are to be found men of learning and of distinguished characteristics, among them, Rev. Leigh Richmond and the distinguished Dean Richmond of New York City.

Doctor Richmond was the son of Francis Richmond, by his wife, who was a member of the distinguished Stottle-

meyer family, of Maryland. His youthful aspirations were to become a physician, and at the age of twenty he was graduated from a noted medical college in Philadelphia, then under the management of the celebrated Dr. McFarland, but his religious conversion soon following he took a course in theology and at the age of twenty-three he held a license to preach from the Methodist church. About this time he was united in marriage to Mrs. America Talley, widow of the lately deceased Rev. A. Talley, M. D., superintendent of the Choctaw Missions. She was a native of Alabama, and a member of a Walker family.

Possessed of strong physique, indomitable will and large Christian zeal, Dr. Richmond elected to enter the itineracy of the Illinois conference. The father of the writer, Rev. Daniel Bagley, about six years later, entered this same work in this same field, in another branch of the Methodist church and underwent the same hardships and experiences here recounted of Dr. Richmond. Assigned to a timbered portion of the state, almost a wilderness as yet, often no road to follow except that outlined by blazed trees, his circuit embraced a large territory. On horseback, with saddlebags, fording streams and swimming torrents, making the round once in three weeks, and preaching twenty-six times, he never then or ever afterward failed to meet his appointment if it was a human possibility. Upon one occasion, in particular, after having swum the swollen Snye Cartye, he was so unfortunate as to lose his saddlebags, and was towed to land by holding on to his horse's tail, yet, arriving on time, he preached his sermon while his clothes were drying on him.

Of course, the promotion of such a man was rapid, and shortly afterward we find him stationed at Jacksonville, from whence, in 1839, he was sent to the Oregon Board of Missions in the capacity of physician as well as missionary.

After returning from that field of labor to Illinois, he was stationed at Springfield, Quincy, and other points, ex-

exercising his gifts with telling effect. His regular labors in the ministry ended in 1854, but he continued to preach at intervals on suitable occasions so long as his physical and mental powers remained intact. While in the ministry he was a tower of strength, a mighty force, inferior in ability to but very few of his distinguished associates.

He was held in high esteem by Peter Cartwright and was his family physician for some time.

His constituency always loved to honor him in later years. He served in the Senate of Illinois, while Abraham Lincoln sat in the lower house; he was speaker of the lower house while the present Chief Justice Fuller, and ———— Morrison and John Logan occupied seats in that body; he was chosen by the Electoral College of his state to cast its vote for President in 1856; was chosen a member of two constitutional conventions of the state and for eight years was superintendent of schools.

Dr. Richmond and family left their station at Nisqually in the last days of August, 1842, having been there a little more than two years. They returned overland to the Cowlitz river over the same rugged trail they had followed in 1840, thence down the Cowlitz and the Columbia to the ship that carried them home by way of the Sandwich Islands and Cape Horn, so that while their actual stay at Nisqually was a little more than two years, nearly four years were consumed in their missionary trip.

A few days after they left the Indians burned their cabin. I have before me a letter from Doctor McLaughlin, dated at Vancouver, 23rd Sept., 1842, to Angus McDonald, in which are detailed instructions about the Company's cattle at Nisqually. He closes by, saying, "I am sorry to hear that the Indians have burnt Dr. Richmond's house. Every endeavor ought to be made to give the perpetrator a good fright so as to prevent others doing the same thing; I say to give them a good fright, as I would not wish we found out who did it, as we would not be justified, perhaps, in giving him corporeal punishment, and if we knew who it

was, and did not do so, it might induce the Indians to do the like again; our policy, therefore, is not to find who did it but to make a noise about it so as to frighten the Indians from doing the like."

No reason for this destruction of the cabin ever came to light. Many of the Indians were Catholics, and it may have been sectarian fanaticism on the part of some of them, but the following incident often related by Doctor Richmond and his wife, furnishes a more probable reason for the incident:

There was an Indian who became infatuated with bright, black-eyed baby, Francis, and first made efforts to obtain possession of his person by traffic, and, failing in this, he proceeded to abduct him. As the Indian afterward explained, his object was to adopt the little fellow into his tribe. One day, Doctor Richmond had gone to the Fort, the mother was in the main room busy with domestic duties, the baby was in the cradle in the outer room or shed, and the other children were off on a ramble. The mother heard a rustling and a slight cry from baby and hastened to the room to find the cradle empty and the outside door open. Glancing through the open window, she saw the Indian with the baby in his arms, making off over the prairie toward the Sound. With her to see was to act. She seized a loaded rifle, which was ever at hand, sprang to the outside door and drew a bead on the Indian, but if she was quick, the Indian was equally so, for he saw her in time and turning held up the baby between him and her, and continued to retreat backward. This, no doubt saved his life, as Mrs. Richmond was a dead shot with the rifle. At this moment she saw her husband on a rising ground coming from the Fort, and making a sign which he recognized, he started on the run. The mother left the house in pursuit of the retreating Indian, the pursued and the pursuer keeping about the same relative distance until the latter came to one corner of the palisades of the Fort, when the Doctor coming up behind him knocked him down with the cane which appears

in the illustration. The mother handed the gun to the father and picked up the baby. The Indian sprang up and seized the cane, but, after quite a scuffle, the Doctor recovered possession of it and again knocked his antagonist down, after which he took the gun back to the house for the mother and then went back to the Fort and reported the circumstance to the officers. Search was made for the Indian, and after much time spent he was found concealed under a large mat. His head and face were badly bruised and swollen, and, the Doctor interceding for him, he was let off with light punishment. When the Richmonds were embarking for their return home, this same Indian was discovered prowling around suspiciously, and was taken in custody to the Fort, but, no doubt, later wreaked his revenge so far as possible by the destruction of the house.

In Doctor Richmond's letters and in every book written by the early missionaries—of which I have seven or eight, long out of print and exceedingly rare—the writers acknowledge and emphasize their great obligations to the officers of the Hudson's Bay Company at their many posts for their generous hospitality, uniform courtesy, and considerate acts of continuing kindness. Still, all through their writings runs a vein of ill concealed resentment, or of open unfriendliness. At this late day, this seems little short of blackest ingratitude; but, to one familiar with the affairs of that period, there seems some excuse for it.

While not all the officers of the Company were Catholics, still the influence of the entire organization was favorable to that Church. Nearly every subordinate was a Catholic, and, so far as I can find out, all the wives and daughters of high and low degree were members of that Church. Its priests were welcomed as friends and companions; with them it was not a matter of hospitality or of courtesy, but wherever the "Blackgowns" went they found an open house and a seat of honor at the table and by the fireside. As said elsewhere, this had great influence upon the minds of the Indians, and in the vicinity of every Hudson's Bay Com-

pany post, the Catholic missionaries left few if any converts for the other churches. Besides this sectarian condition of affairs, opposing political interests arose. The Catholic priests and the Hudson's Bay people were all foreigners, and all opposed to the organization of a civil government in Oregon at the time the missionaries and the free American settlers began their efforts in that direction.

Doctor Richmond says in his letter that he had no complaint of the gentlemen of the Hudson's Bay Company in the matter of hospitality, but that he paid for all he received and was never a subject of their charity. This is, perhaps true, but ungracious; besides he could not be ignorant that he and his family were under the protection of the Company, that they could not have remained safely in their lonely cabin but for this protection, and that under direction from Governor McLoughlin those in charge of Fort Nisqually did much for them that money alone could not pay for; that only thanks and gratitude could be offered as a recompense.

In a letter to A. C. Anderson, of October 17, 1840, the Governor says, "You will please supply Dr. Richmond with five bushels of pease and four barrels of flour." In another of May 8th, 1841, "You may continue to break in and milk as many cows as you can. It is not so important to milk them for a long time as to break in so that next year we may establish several dairies at the place. You can lend six broken-in cows to the Methodist Mission for the season, and after sometime when their calves are big you will let them go and give the missionaries others in their place," February 1, 1841, "Please hand the accompanying pamphlets to Rev. Dr. Richmond with my compliments, and after perusal I beg he will return them to you, and you will please send them back by first opportunity."

Here was the head of the Hudson's Bay Company's affairs on the Pacific coast, with stations scattered all over the area much larger than "Old Oregon," because it reached northward to the Russian Possessions, with all the complex

interests of that giant power to oversee, a domination kingly in its extent, and undisputed everywhere; but this man was not too busy or too indifferent to forget the comfort of a lonely family of an alien race over on the shores of Puget Sound. Volumes could not more surely prove the grandeur of character, or the simple loveableness, of this prince among men, John McLoughlin.

Again, a few years later, but for this same kindly spirit of unselfish charitableness, it would have gone hard with the advance guard of true pioneers who established American settlements about the headwaters of Puget Sound. They might not have starved, but they would have gone hungry and poorly clothed, and felt the hardships and privations of the first few years far more than they did but for the aid so often extended to them at Fort Nisqually.

July fourth, 1841, was a notable day at Nisqually, as it was celebrated in genuine Yankee fashion, the first event of the kind on the Pacific Coast, and, probably, west of the Missouri river. Capt. Wilkes declared a holiday, and the crew were given a whole day of frolic and pleasure. He purchased an ox of the Company, which they were allowed to barbecue, and they also made their own arrangements for the celebration.

The place selected was near one of the small lakes lying to the eastward, and from that time it has been known as American Lake. Here they slaughtered their ox and spit-roasted him on a sapling large enough to support its weight, the ends of the spit resting in the forks of other small trees that had been set in the ground for the purpose. A trench, perhaps four feet deep, and large enough to hold the carcass, was dug. In this a large fire of dry wood that gave off little smoke, was maintained, and over this the carcass was turned slowly until thoroughly cooked.

All was activity and bustle on the 5th, as the 4th fell on Sunday. Before nine o'clock all the men were mustered on board in clean white frocks and trousers, and all, including the marines and music, were landed shortly afterward, to

march to the scene of festivity, about a mile distant. The procession was formed at the observatory just at the brow of the hill, whence all marched off with flags flying and music playing. Two brass howitzers were also carried to the prairie to fire the usual salutes. When the procession reached Fort Nisqually, they stopped, gave three cheers, and waited, sailor-like, until it was returned. This was done only by a few voices, a circumstance which did not fail to produce many jokes among the seamen. On reaching the ground, various games occupied the crew, while the officers also amused themselves in the same manner. At the usual hour, dinner was piped, when all repaired to partake of the barbecue. By this time the Indians had gathered from all quarters, and were silently looking on at the novel sight, and wistfully regarding the feast which they saw going on before them. At this time a salute was fired, when one of the men had his arm most dreadfully lacerated from the sudden explosion of the gun. This accident put a momentary stop to the hilarity of the occasion, but men-of-wars-men were familiar with such scenes, and the interruption did not last long. The amusements of the morning were now exchanged for that of horse racing, a sport always in favor with Jack ashore. Of course they had many tumbles off the wild horses provided by the Indians of the place, for a consideration. There were many tumbles, but no one was injured.

In 1846, the British war vessel, *Fisgard*, lay a long time at anchor in Nisqually bay, and horse racing was one of the chief amusements of the men-of-wars-men at that time. A regular race course was laid out in the small prairie north of the Fort, which had been then moved to the site so familiar to early day settlers, and now known as "Huggins' Place." It was a half mile around, flat and smooth, with grand stand, etc., all complete. Indians came from east of the mountains with their race horses, and betting at these races was the only way the sailors had to spend their money, that and riding horses.

Doctor Richmond delivered the oration which was one of the features of the old-time celebrations, but the record fails to say who read the Declaration of Independence. Here are a couple of extracts from the Doctor's address:

"The average man, faithful to the lines of human reason and experience, and unconsciously inclined to attribute to Deity thoughts similar to his own, often makes most grave and hazardous ventures with respect to the will and the designs of Providence. Upon Fourth-of-July's, especially, we are irresistibly impelled to entertain the belief that the whole of this magnificent region, so inestimably rich in the bounties of nature, and susceptible of measureless development, is destined to become one of the physical ingredients of our beneficent Republic. The time will come, though you and I may not live to realize it, when these hills and valleys will have become peopled by our free and enterprising countrymen, when yonder towering mountains will look down upon magnificent cities, fertile farms, and smoking manufactories. Every succeeding Fourth of July there will gather together hosts of freemen to recall the glorious past of their country and to renew their fidelity to the maxims of the fathers of the Republic as embodied in that grand state paper which has been this day eloquently and effectively read to us.

"Still further than I have ventured to define, the eye of the philosopher may penetrate the future to view its wonderful and inevitable developments. It may see the sure and steady advance of our dominion to the frozen regions of the North and to that narrow strip of land which connects this continent with its sister of the South; when, in this "New World" there will have arisen into boundless wealth and power the grandest nation which, in all the annals of mankind, will have appeared upon the earth.

"Your names and mine may not appear among the records of the future historians of this region; but those of our descendants will appear. Where our work will end theirs will begin, and we may be sure that as we would now define for them their careers, so they will perform their parts in the grand pageants of American Patriotism.

"Providently instructed by their knowledge of the past of nations of the deadly dangers therewith, the illustrious founders of the Republic declared against the union of

church and state; and this doctrine involved both the fact and the theory, both the reality and the suggestion; but what I now venture to say I am sure will be considered as no violation of any of the doctrines of the fathers. While it would be untrue to claim that Christianity was the founder of civilization, knowing as we do that the greatest of all past civilizations was just expiring when Christ appeared, yet it is undeniably true that the world's civilization of today is indissolubly connected with the religion of Christ; and neither could survive the fall of the other. This permits me to say of our mission in this remote region that, by bringing to these savage children of the wilderness the truths of Christianity, we encourage in them that future development of character which will fit them to act creditably their destined parts as citizens of the Republic."

Late in the summer of 1838, there left New York harbor the first National Maritime Exploring Expedition fitted out by the Government. It consisted of five vessels, under the command of Charles Wilkes, who afterward became noted by reason of his capture of the English ship *Trent*, and taking out of her the Confederate commissioners, Mason and Slidell, who were on their way to Europe on business of the Confederacy. The work of this expedition was so well done that it is a matter of national pride to this day. There were two ships of war, the *Vincennes* and *Peacock*, the brig of war, *Porpoise*, and two tenders that had been pilot boats and renamed *Sea Gull* and *Flying Fish*. The corps of scientists consisted of nine men noted in their several fields of work in their day. There were eighty-six officers and five hundred and ninety seamen.

They were directed to examine the region about the Rio Negro on the southerly coast of South America, to explore the southern Antarctic to the southward of Powell's Group, to proceed southward and westward in the Southern Pacific as far as Captain Cook had gone in any of his voyages, to survey the Navigator's Group, the Feejee Islands, and select a harbor there, and in 1840, to proceed to the Sandwich Islands, where a government store-ship was to meet them. Thence they were to direct their course to the Northwest

Coast of America, making such surveys and examinations, first of the territory of the United States on the seaboard, and of the Columbia river, and afterwards along the Coast of California, then Mexican territory, with special reference to the bay of San Francisco, as could be accomplished by the month of October of that year. This was only a small part of the work that was planned for accomplishment.

Pursuant to these orders Capt. Wilkes found himself sailing up the Straits of Fuca May 1, 1841. They first stopped at Port Discovery for a few days, but on the 11th of that month they dropped anchor at Nisqually, near where the steamer Beaver was undergoing repairs, in command of Capt. McNeil, while A. C. Anderson was in charge of the Fort. The latter gave the party a warm reception, and offered it all the assistance in their power. Capt. Wilkes remarks, "Nothing can exceed the beauty of these waters, and their safety: Not a shoal exists within the Straits of San Juan de Fuca, Admiralty Inlet, Puget Sound, or Hood's Canal, that can in anyway interrupt their navigation by a seventy-four gun ship. I venture nothing in saying there is no country in the world that possesses waters equal to these. The shore, here, rises abruptly, to a height of about two hundred feet, and on top of the ascent is an extended plain, covered with pine, oak, and ash trees, scattered here and there so as to form a park-like scene. The hillside is mounted by a well constructed road, of easy ascent; from the summit of the road the view is beautiful, over the Sound and its many islands, with Mount Olympus covered with snow for a background. Fort Nisqually, with its outbuildings and enclosure, stands back half a mile from the edge of the table land."

The Porpoise, with two of the Vincennes' boats, under Lieutenant-Commandant Ringgold, were directed to take up the survey of Admiralty Inlet. The launch, first cutter and two other boats of the Vincennes, under command of Lieut. Case, were sent to survey Hood's Canal. Another party intended for land explorations, was formed under the

command of Lieutenant Johnson of the Porpoise. Eighty days were allowed for the operations of this party, which it was intended should cross the Cascade mountains and the Columbia river, and up that valley to Fort Colville, thence south to Rev. Spalding's Mission at Lapwai, on what was in the early days called the Kooskooskie river, thence to Walla Walla, and thence returning by way of the Yakima river, and over the mountains to the place of departure. This was the first party of Americans to cross the Cascades, though the Hudson's Bay people had used the mountain route for several years earlier. They found the Indians had a regular trail over the range, passing to the northward of Mount Rainier, when they first settled at Nisqually.

An observatory was established on the brow of the hill, a few rods north of the roadway, and within hail of the ships. The remains of the observatory remained until a few years ago when the proposed new railroad across from the Sound to the Columbia river was surveyed and mostly graded, when at this point the grade entirely obliterated the old landmark.

Captain Wilkes also arranged for another land party, headed by himself with four companions. Their intended route was across the country to the Cowlitz, and down that stream and the Columbia river to Astoria, then back to Vancouver, and up the valley of the Willamette, and then up the Columbia river to Fort Walla Walla.

While these preparations were making he visited and received visits from the white people at the station. He mentions receiving visits from Chief Factor Anderson and Captain McNeil, and from Doctor Richmond and Mr. Willson. Of the two former he remarks, that both reside in the Fort; both are married to half-breeds, and have several fine children. He also visited Dr. Richmond, and says:

"Here I found Mrs. Richmond and Mrs. Willson, the former of whom has four fine, rosy and fat children, whose appearance speaks volumes for the health of the climate. This mission was but recently established; so far as re-

spects its prospects, they are not very flattering. The location of the mission-house, on the borders of an extensive and beautiful prairie, can scarcely be surpassed, and would be admirably adapted for a large settlement, if the soil was in any respect equal to its appearance. At the season when we arrived, nothing could be more beautiful, or to appearance more luxuriant than the plains, which were covered with flowers of every color and kind."

After visiting the missionary stations in the Willamette valley and elsewhere, he gives a summary of his observations. The writer became acquainted with the condition of affairs in the Willamette valley only ten years after Captain Wilkes was there and by frequent interchange of views with others who were well acquainted with other parts of the mission work at that time and subsequent thereto, as well as a careful perusal of practically all that has been published regarding the same, he quotes, with his approval, what the Captain said at that time, as follows :

"We were exceedingly desirous of obtaining information as to the future plans of these missionaries as to teaching and otherwise forwarding the civilization of the Indian boys, but from all that we could learn from the missionaries, as well as lay members, my impression was, that no fixed plan of operations had been digested; and I was somewhat surprised to hear them talking of putting up extensive buildings for missionary purposes, when it is fully apparent that there is but a very limited field for spiritual operations in this part of the country. The number now attached and under tuition are probably all that can be converted, and does not exceed the number attached to the mission. I was exceedingly desirous of drawing their attention to the tribes of the north, which are a more numerous and hardier race, with a healthy climate. It is true that a mission has been established at Nisqually, but they are doing nothing with the native tribes, and that post is only on the borders of many larger tribes to the northward. As the holders of a charge, committed to their hands by a persevering and enlightened class of Christians at home, who are greatly interested in their doings and actions, they will be held responsible for any neglect in the great cause they have under-

taken to advance, and in which much time and money have been spent.

"That all may judge of the extent of this field of missionary labors, I will enumerate the numbers of Indians within its limits. Nisqually, two hundred; Clatsop, two hundred and nine; Chinooks, two hundred and twenty; Kilamukes, four hundred; Callapuyas, six hundred; Dalles, two hundred and fifty: say in all in this district, two thousand Indians; and this field is in part occupied by the Catholics, as I have before stated. Of these, the Methodist missionaries have under their instruction, if so it may be called, twenty-five at the Willamette station; at the Dalles, and occasionally on the Klackamus river, are the only places where divine services are attempted. I would not have it understood that by these remarks I have any desire to throw blame on those who direct or are concerned in this missionary enterprise, or to make any imputations on the laborers; but I feel it a duty I owe my countrymen, to lay the truth before them, such as we saw it. I am aware that the missionaries come out to this country to colonize, and with the Christian religion as their guide and law, to give the necessary instruction, and hold out inducements to the Indians to quit their wandering habits, settle and become cultivators of the soil. This object has not been yet attained in any degree, as was admitted by the missionaries themselves; and how it is to be effected without having constantly around them large numbers, and without exertions and strenuous efforts, I am at a loss to conceive. I cannot but believe that the same labor and money which have been expended here, would have been much more appropriately and usefully spent about the Straits of Juan de Fuca, who are numerous, and fit objects of instruction."

The nomenclature of the waters from Port Townsend southward to the heads of Budd's Inlet and of Hood's Canal is almost entirely the result of this survey and exploration of Wilkes, while of the waters to the northward it is almost all that of Vancouver in 1792, though the Spanish explorers of an earlier day established some names that still remain.

To the party under Lieut. Commander Ringgold fell the task of surveying from the Narrows down east side of Vashon's Island, thence northward on both sides of the Sound, particularly all the bays that would afford shelter for ves-

sels, not only as harbors but for temporary anchorage. Under these orders the bay in front of what is now Seattle was surveyed and sounded and named after Samuel Elliot, midshipman of the Vincennes, which is probable or in honor of Chaplain J. L. Elliot of the same vessel who left the expedition at San Francisco in October, 1841. Captain Wilkes says:

"The first bay at the bottom of Admiralty Inlet was termed Commencement Bay. Into this falls the Puyallup, which forms a delta, and none of the branches into which it is divided are large enough for the entrance of a boat. The Indians were at this season of the year to be found on all the points, and were the same filthy creatures that have been before described."

"Port Orchard is one of the most beautiful of the many fine harbors on these inland waters, and is perfectly protected from the winds. The sheet of water is extensive, and is surrounded by a large growth of trees, with here and there a small prairie covered by a verdant greensward, and with its honeysuckles and roses just in bloom, resembling a well-kept lawn. The woods seemed alive with squirrels, while tracks on the shore and through the forest showed that the larger class of animals were also in the habit of frequenting them."

William Holden Willson and Miss Chloe Aurelia Clark were united in marriage at Nisqually, August 16, 1840. To the writer this is a coincidence, for his parents, Rev. Daniel Bagley and Miss Susannah Rogers Whipple, were married the day preceding, or August 15, 1840. My father was sent out by the Board of Missions of the Methodist Protestant church, and we arrived in Salem, on the townsite laid off by Willson, and named by him after the Massachusetts town of that name, September 21, 1852, where we found him and his wife occupying a fine home, the Doctor having already acquired considerable wealth at that early day. The two families became well acquainted, and a strong friendship grew up between the Doctor and my father. The Doctor gave my father a lot for a church site, and also sold him two lots on which our first home on the Pacific Coast was erected. On the church lot a substantial church was

erected, of good seating capacity, and it was used by my father much of the time until we came to Seattle in 1860.

Mr. Willson was born in Charlestown, New Hampshire, April 14, 1805, being of English ancestry. Later he lived in Massachusetts for a number of years, learning the trade of a carpenter, and afterward became a ship-carpenter. About 1834, he began the study of medicine as opportunity offered, there being no regular medical college near him at that time. As mentioned heretofore, Dr. Elija White arrived in Oregon at the head of a considerable missionary party, among whom was Mr. Willson.

They sailed from Boston, July 28, 1836, on the ship *Hamilton*, for the Sandwich Islands, arriving there late in the winter. They were compelled to remain there five months before an opportunity offered to get passage to the Columbia river. In the latter part of April, 1837, they sailed on the brig *Diana*, and arrived at Vancouver about a month later.

Dr. White, in his "Ten Years in Oregon," gives some of the characteristics of his sailing companions. Of Willson, he says he was five feet, ten inches in height, cheerful, sympathetic, and affectionate, fond of relating old sea-stories, for he had been quite an experienced whaler. A peculiar characteristic, and a strange one for a man, was an almost childish partiality for cats; and as there were none on board, he made a pet of a beautiful kid, whose head he would comb for an hour together, talking to it the while as though it was a human being."

Mr. Willson at once set to work to get the goods of the party up the Willamette river, and continued to lead an active life in the work of the Mission, especially in the mechanical department, where there was always plenty to do.

He did not take part in the earliest steps toward the formation of the provisional government in Oregon, in 1841, as he was then at Nisqually, but at a meeting at the Oregon Institute, February 2, 1843, he was present and was one of six to outline a plan of procedure, and to notify the people

of a meeting appointed for the first Monday in March, following. Not much was accomplished at that appointed meeting, but at one held at "Champooick," May 2, 1843, an organization was effected. Dr. J. L. Babcock was chosen chairman, and Messrs. Gray, LeBreton and Willson, secretaries. A list of officers was named, consisting of supreme judge, clerk of court, sheriff, three magistrates and three constables, and a treasurer. Joe. Meek, whom Mrs. Victor has immortalized in her book "River of the West," was chosen sheriff, and William H. Willson, treasurer.

In February, 1844, an affray between an Indian desperado and six of his companions and a party of whites took place at the Willamette Falls, or Oregon City. The leader of the Indians was killed and several others wounded, and three whites wounded slightly, as it was at the time supposed, but two young men, LeBreton and Rogers, died the next day from the effects of poisoned arrows, and our friend Willson, after considerable suffering, recovered without permanent injury. A few days later a meeting was called of which Mr. Willson was chairman, at which it was decided to organize a volunteer company of mounted riflemen, to co-operate with other companies, to bring to justice all the Indians engaged in the affair mentioned above, and to protect the lives and property of the settlers against similar assaults in future.

One of the first acts of the first Oregon legislature is dated December 24, 1844, and grants to "L. H. Judson and W. H. Willson, and their successors, the right to construct a mill-race from the northern branch of the Santiam river to the eastern branch of the small stream which runs to and drives the mills at Chemeketa, formerly owned by the Methodist Episcopal Mission."

The first woolen mill in Oregon, and, I think, the first on the Pacific Coast, was built on the banks of this little stream, later called "Mill Creek." Our home was a few hundred feet from it, and it was rich in numerous "swimming holes," where the small boys of those early days disported them-

selves in safety until they had "learned to swim," when they went to the Willamette river to spend all the spare time their hard-hearted parents would allow them from their tasks at home and their books at school. It was in this "crick" the writer learned the art of natation. Our old friend, M. M. McCarver, the founder of Tacoma, was speaker of the first legislature, of which there was but one house, and he signed the bill granting said "charter," as it was then called.

Willson was one of the Loan Commissioners of the Provisional government in 1848, to raise funds to prosecute the Indian war, which was undertaken to punish the Cayuses for the murder of Doctor Whitman and his wife and nearly a dozen others the preceding year at Waiilatpu. He was also a member of the Oregon Exchange Company, which coined \$57,500 in five and ten dollar pieces in 1849, at Oregon City, known as "Beaver" money, from the figure of that industrious animal, proper emblem for those days, that was stamped upon the coins. This was the first coinage in American territory on the Pacific Coast. The writer saw a good many of these coins in his boyhood days but they are now quite rare, and highly prized by their fortunate owners. They were made of the natural gold, and in consequence, were a light yellow in color, and being very soft quickly wore off smooth if long in circulation.

March 15, 1842, the "Oregon Institute" was established near Salem, under the management of the Methodist Church. After some delays and considerable negotiation a large building that had been put up for an Indian mission school, was secured. It stood near the present site of the Willamette University, a few hundred feet south of the present state Capitol building in Salem. For more than sixty years this institution has done a grand work in educating and training the youth of our sister territory and state. Thousands of young people, and those who are no longer young, are proud to remember the time spent within the walls of the "Old Institute" and its successor, the University. Prof.

F. S. Hoyt, who returned in early days to his old home in Kentucky, was one of the early instructors there, Rev. Isaac I. Dillon and wife, who were well known on Puget Sound, a few years ago, also taught there; T. M. Gatch, for years President of the State University, in Seattle, was professor of foreign languages and mathematics there more than forty-five years ago, but one of our Nisqually friends of the long ago, Mrs. Chloe A. Willson, was the first teacher, and therefore upon her devolves the lasting honor of being the first teacher of an American school for white children west of the Rocky Mountains. The school at that time was conducted as a boarding school, most of the pupils coming from a distance and living at the institution.

Mr. Willson took an active part in the affairs of the institution for many years, it being intrusted to him, personally, to secure the title to the grounds, which he did by means of the Donation Claim act; and in this connection a vexatious and long-standing dispute arose with the school board, that is not pertinent to this story.

He had completed his medical studies on shipboard, on the long voyage out from Boston, under the instruction of Dr. White, himself an educated and skillful physician and surgeon, and about 1843, he became Doctor Willson and entered into active practice, continued until a few years before his death, which occurred April 17, 1856. Mrs. Willson lived until June 2, 1874, having spent her later years with her daughter in Portland, who married a well-known business man of that city, H. K. Gill.

Thus the man who laid the foundation for the first American home by the beautiful waters of this inland sea, also helped to lay the foundations broad and deep of the great sister commonwealth that lies just across the "Oregon" of Thanatopsis.

To Michael Simmons, Colonel by courtesy, he having held that rank in the Independent Oregon Company in 1841, while crossing the plains, and to all old settlers, "Mike," belongs the honor of being the leader of the first permanent

American settlers on Puget Sound. In July, 1845, he, George Wanch and William Shaw and a party of others come over from Vancouver to the Sound. In August they made a canoe trip down as far as the north end of Whidby Island, returning by the east side of that island, and then going back to their families at Vancouver. A new party was organized, consisting of M. T. Simmons, and family, James McAllister and family, David Kindred and family, Gabriel Jones and family, George Bush and family, and Jesse Ferguson, Reuben Crowder and Samuel B. Crockett. They had to cut a road from the Cowlitz Landing to the prairie near the present town of Centralia. This consumed two weeks and made it near the close of October before they reached the site of Tumwater, at the head of salt water above Olympia. Simmons was attracted by the water power of the Deschuttes, then called The Shutes.

In 1846, he built there a grist mill which would grind wheat but not bolt it. The stones were chiseled out of granite boulders found on the beach. In 1847, Simmons, Frank Shaw, Edmond Sylvester, A. B. Rabbeson, Gabriel Jones, Jesse Ferguson, John Kindred and A. D. Conifix built a saw mill near the lower part of the falls at the same place, and this was the first mill of the kind on Puget Sound.

At the time of the re-organization of the Provisional Government in July, 1845, the territory north of the Columbia river was formed into Vancouver district. James Douglas, then one of the Board of Control of the Hudson's Bay Company, James Forrest, officer in charge of the P. S. Agricultural Company's Affairs at Cowlitz Farms, and Colonel Simmons were named as the first three commissioners or county judges. Lewis county was organized that winter and embraced all the territory north of the Columbia and west of the Cowlitz rivers, and at the succeeding election in June, 1846 Doctor William F. Tolmie, chief Trader at Nisqually, was elected the first representative. Thus, it will be seen that the Hudson's Bay Company officers were in control of affairs of the young community, as well as of

its business affairs; in fact, but for this Company these pioneer settlers would have been on the verge of starvation much of the time for several years.

Often, I come across ill-natured remarks regarding its treatment of the early settlers, and the descendants of these early settlers have been among the offenders in this particular. No greater falsehoods could have been told. It is claimed that Dr. McLaughlin and the other officers of the Company endeavored to dissuade Simmons and party from coming to the Sound. This may be true. It would be quite natural, and no matter of criticism. The trading, farming and stockraising operations of the two companies were large and immensely profitable, and it was quite natural they should desire to retain them, but when it became apparent that Simmons and party had decided to come, instead of showing any ill nature or pique the good Doctor set to work to aid them in many ways. He gave orders on Forrest at Cowlitz, and on Tolmie at Nisqually to furnish them on credit with several hundred bushels of grain and ten or a dozen head of cattle at twelve dollars per head. For years this system of credits was continued to all who proved worthy of it, and in addition the Company made work for them it could very well have left undone.

James McAllister was the first to take a claim away from the prairies near Deschuttes. He was, also, among the first to be killed by the Indians in the war of 1855-6. With the consent of the Indians, he took his claim in the Nisqually bottom, not far from the council ground of the tribe of that name.

Mrs. Hartman, daughter of James McAllister wrote several years ago a long article from which are selected the following paragraphs:

"We had all kinds of game, which was more plentiful than the tame stock now, fish and clams, dried and fresh, the Indians showing us how to prepare them, but we never succeeded in learning the art of drying them. We were successful in drying fruits, the Indians' mode requiring no sugar. For vegetables we had lackamas, speacotes, and

numerous other roots. We children learned to like the Indian food so well that we thought we could not exist without it. We kept a supply as long as we could get it, but I have not seen any for many years.

"In 1846, mother disliking to stay alone while father was building, he laughingly told her he had seen two big stumps side by side, and that if she would live in them he would take her with him. Mother told him she would go, so father scraped out the stumps and made a roof, and mother moved in with her six children. She found it very comfortable, the burnt out roots making such nice cubby-holes for stowing away things. Mother continued to live in her stump house until father built a house, the work being necessarily slow, for father had but few tools."

To one familiar with the big cedar stumps of Nisqually bottom, this charming little story will not seem improbable.

This home was not far from Nisqually, and one day Mrs. McAllister went to see Mrs. Huggins, and at that time gave an account of the hardships of the trip to the Sound. They grew short of provisions so that the children were crying from hunger, somewhere on the Cowlitz trail, between the Company's store near the mouth of that stream where Monticello afterward stood and the Cowlitz Farm. Here Mr. John Work, father of Mrs. Huggins, met them on his way to Fort Vancouver from Fort Simpson, away up on the North-west Coast, where he had an important post. Mr. Work was a tender hearted man and appreciated the pitiful condition of the poor mother and her children. He promptly unloaded his packhorse and gave Mrs. McAllister all that was left of the plentiful supply of provisions he had secured at Nisqually, enough to last them until they could reach the Company's farm at Cowlitz. This kindness Mrs. McAllister had not forgotten, and showed much pleasure in telling of it to his daughter. Somebody put a story afloat a few years ago that it was the noted Indian Leschi who had performed this generous deed.

A letter from Peter Skeen Ogden and James Douglas, of July 3, 1846, makes the first mention of the shingle business I have found, and it shows that the Company had pur-

chased shingles previous to that date. Here is the paragraph: "If it would be any accommodation you may ship the shingles on hand at Nisqually and all the last year's salmon at Victoria to the Sandwich Islands by the *Rosalind*, paying one and one-half dollars per barrel for the salmon or per thousand shingles; or, if there be any opportunity of selling the shingles to advantage you are at liberty to dispose of them." Simmons, McAllister and party arrived in October, 1845, and already the shingles made by them had begun to accumulate in July, 1846.

A summary of these purchases after February, 1847, taken off the old books of the Company by Mr. Huggins, shows an aggregate of 1150 thousand, for which not less than three dollars per thousand and from that to ten dollars were paid. As it is practically a roster of the settlers in that region at that time, I give the names: T. M. Glasgow, William Packwood, Joshua Melvin, Gabriel Jones, George Bush, M. T. Simmons, Jesse Ferguson, James McAllister, William O. Bush, Charles Eaton, Maurice Jones, Franklin Shaw, Benjamin Gordon, ——— Williamson, Tyrell & Melvin, Jonathan Logan, Evans, Gordon & Buchanan, Redwood Easton, Henry Evans, A. M. Poe, Samuel Davis, David Kindred, L. A. Smith, Samuel Crockett, D. D. Kinsey, Edmund Sylvester, A. B. Rabbeson, George Shazer, George Brail, C. Obrist, Joseph Broshears, Lewis Jones, Luther M. Collins, John Bradley, Joseph Borst, A. T. Simmons.

In 1885, the writer bought of Schwabacher Bros. & Co. good shaved shingles at two dollars and twenty-five cents per thousand, and on them the firm made a good profit and the makers made good wages. This shows that the early settlers had no reason to go hungry, when they could make from five to fifteen dollars per day shaving shingles. Of the amount named above James McAllister is credited with two hundred and twenty thousand, or nearly one-fifth the whole number, and for 35½ thousand he was paid at the rate of ten dollars.

Doctor Tolmie inaugurated this traffic and nothwith-

standing large shipments were made to the Sandwich Islands and to other places at times the stock on hand reached large proportions. Along in 1849, he grew apprehensive the Company would suffer loss. He wrote to James Douglas, then his superior officer, telling him the condition of the business and asking orders as to whether he should reduce the price or discontinue buying them. Mr. Douglas replied, "We must assist these poor people and cannot see them suffer for want of the necessities of life." He instructed Doctor Tolmie to continue buying shingles at the old price of three dollars, as it would in the long run turn out all right. A market would be found for the shingles somewhere and he was confident the Company would suffer little or no loss by the transaction.

Sure enough, in the beginning of 1850, the Sound country began to feel the effects of the mining of gold in California. In March the brig Sacramento, Capt. Alex. Monat, an old Hudson's Bay Company employee, arrived at Nisqually seeking a cargo of piles, lumber and shingles. He paid Luther M. Collins, then of Nisqually but later one of the first settlers in King County, three dollars each for one hundred and five small piles and Doctor Tolmie thirteen dollars per thousand for 121 thousand shingles.

Capt. Monat obtained a limited supply of lumber from the little Tumwater mill, and for a time the prices ranged from sixty to one hundred dollars per thousand.

The changed condition of affairs was not altogether in favor of the settlers. To be sure labor was largely in demand at big wages. Good axmen were paid five dollars per day, and whatever produce the struggling settlers had to spare brought them large prices. To offset this, breadstuffs and provisions generally, went up to famine prices. Flour reached forty to fifty dollars a barrel, and the demand outran the supply on this Coast, therefore shipments from New York and Boston were made around the Horn, and often when these barrels were opened the contents would be musty or sour.

How fairly the Company dealt in regard to prices of articles out of its store, the following list of advances made to the American settlers from Nov. 7, 1845, to December 31, 1846, the period immediately following the arrival of Simmons and party, will show. The reader must not forget this was the only place these goods could be secured, in all this North-west, except at some other post of the Company. These prices average twenty-five per cent. below those of today for similar articles, and were about one-half the rates prevailing in Oregon when we arrived there in 1852:—Six axes at one dollar, twenty-five cents; one drawing knife at 90 cents; 28 bushels of oats at 50 cents; 43 bushels of pease at 90 cents; $213\frac{1}{2}$ bushels potatoes at 25 cents; $71\frac{1}{2}$ bushels wheat at 80 cents; $1\frac{1}{2}$ bushels of buckwheat at 60 cents; $12\frac{1}{2}$ lbs. black wool at 16 cents; 8 bullocks at eighteen dollars; 2 mares at thirteen dollars and fifty cents; 25 lbs. salt-pork at ten cents; $2\frac{1}{2}$ doz. quinine powders at 50 cents; 98 lbs. coffee at 25 cents; $62\frac{1}{2}$ gals. molasses at 55 cents; 90 lbs. brown sugar at $12\frac{1}{2}$ cents; $11\frac{1}{2}$ bushels of salt at 70 cents per bushel; $13\frac{1}{4}$ lbs. Congo tea at 70 cents; $\frac{1}{4}$ lb. Epsom salts at 16 cents (this charge was four cents); 60 lbs. 30d Rose nails at 4 cents; 40 lbs. 20d clasp nails at 4 cents; 16 lbs. 10d clasp nails at 13 cents; 32 lbs. nails for bark covering at 2 cents per lb.; $4\frac{1}{2}$ doz. Kirby hooks at 6 cents; 7 lbs. gunpowder at 30 cents; 15 lbs. ammunition (lead) at one cent per lb.; $15\frac{1}{2}$ lbs. twist tobacco at 40 cents; 84 1-3 lbs. leaf tobacco at 26 cents; one tin kettle \$1.80; one gimlet four cents.

With plenty of time and space at my disposal, I should use a great deal more of the old records and letters Mr. Huggins has placed at my disposal, but it is out of the question. The original letters that follow have more or less bearing upon matters referred to in this sketch, and at the same time will give the reader of today an insight to the manner of doing business out here at the times when they were written. Nearly every one of these was sent by special messenger from Vancouver to Nisqually. The messenger

came down the Columbia and up the Cowlitz rivers by canoe and from the Cowlitz Farm on horseback. It took from four to seven days for the trip one way, and no doubt cost from fifteen to twenty dollars for each express.

Mr. A. C. Anderson,

Vancouver, 21 July, 1841.

Dear Sir:—I forward with this a letter for Commodore Wilkes, which you will please deliver and retain the Indians till you see the Commodore as he may, perhaps, wish to send an answer.

I found the letter I wrote to Mr. Yale from Nisqually had been put up with those for this place. I now send it and if the Cadboro has been with you, as I presume, you will endeavor if possible to send it by Indians to Mr. Yale.

I say nothing about the work at your place as I have already mentioned my views in my former communication; but I must observe that I hope you will take particular care that the cows are not so much milked as to injure the calves, as our main object is only at present to tame the cows, and raise as many calves as possible.

I am, dear sir, yours truly,

D
JOHN McL~~A~~UGHLIN.

P. S.—Vizena's things will be sent him by a subsequent opportunity. There is an Indian woman, Madam Tetrean, lawfully married to one Tetrean; but who ran away and left him, and this woman has lived with Vizena here, but if she goes to Nisqually you will not allow her to live with him.

J. McL.

My servant left a pair of my suspenders and a pair of trousers of mine at Nisqually.

O
JOHN McL~~A~~UGHLIN.

Mr. A. C. Anderson,

Vancouver, 22d Feby., 1841.

Dear Sir:—I have to inform you that the Cowlitz, Capt. Brothie, is arrived and by her we have accounts that Messrs. Francis Heron, Alex. Stewart, and A. K. McLeod are no more; but I am happy to be able to inform you that Europe is at peace.

I am, dear sir, yours truly,

O
JOHN McL~~A~~UGHLIN.

Vancouver, 31 March, 1841.

Mr. A. C. Anderson,

Dear Sir:—This will be handed to you by the Revd. Jason Lee, whom I beg to introduce to your polite attentions, and request you will be so good as afford him such assistance as he may require.

I am, very truly,

JOHN McLAUGHLIN.

Vancouver, 5 July, 1843.

To Angus McDonald,

Dear Sir:—This will be handed you by Dr. Tolmie, to whom you will please deliver the charge of Nisqually and all papers and information connected with the place; and when Dr. Tolmie can dispense with you, you will come here.

I am, yours truly,

JOHN McLAUGHLIN.

Vancouver, 26 March, 1843.

Dr. Tolmie,

Dear Sir:—Yours of the 18th reached this today, with the accompanying letters and will be forwarded with our last express.

I am happy to see you are removed to the new Fort, which in every way is the most convenient situation for you, besides being one of the most pleasant situations in the Indian country.

I was aware, a long time ago, of the difficulty of getting work done as it ought, nay impossibility of doing so, but situated as we are it is impossible to get along without them (Indians), though I am fully aware they are the dearest and worst servants we have, yet we never can get enough of others to make us independent of them. The best is, as you know, for Mr. Heath to do is to humour them; if he begins by being strict he never will get on with them. I hope he is satisfied with the stock. Pray are the sheep poor or in good condition?

I am certain there have been more cattle killed at Nisqually than we are aware of, and here also. I hope you will be able to find out who shot at the steer that was wounded.

Yours truly,

JOHN McLAUGHLIN.

Vancouver, 27th Sept., 1845.

Dr. Tolmie,

Dear Sir:—This will be handed to you by Col. Symonds, (Simmons) who is going with some of his friends to settle at the falls at the Chute River. He has applied to me to get an order on you for grain and potatoes, but I presume you have not more than you need for your own use. If you have any to spare please let him have what he demands and charge it to home (Vancouver). Col. Symonds and his friends passed the winter in our vicinity. They have been employed by us in making shingles and procuring logs. They have all conducted themselves in a most neighborly, friendly manner, and I beg to recommend them to your kind assistance and friendly offices.

I am, yours truly,

O
JOHN McLAUGHLIN.

Vancouver, 9 Oct., 1845.

Dr. Tolmie,

Dear Sir:—The Cadboro is to proceed in tow of the steamer to Nisqually, and both are to be employed till further orders in taking cattle and sheep to Fort Victoria. It would be desirable to send forty head of oxen, which will be fit to kill next year, and a thousand of the finest wool sheep with their rams, and two hundred wethers, which I mention that you may know our views. It will be necessary that one of your most experienced shepherds go with the sheep. I merely mention these in case of Mr. Douglas not knowing your instructions about them already.

As the steamer is limited in her time it will be necessary every precaution be taken that she be detained as little time as possible at Nisqually, as if we can get more than that quantity to Victoria, so much the better.

I am, yours truly,

O
JOHN McLAUGHLIN.

Fort Vancouver, 26 Sept., 1846.

Dr. Tolmie,

Dear Sir:—Mr. Simmons having applied to us for a supply of flour, you will please to order about thirty barrels from Fort Victoria, for the purpose of supplying that de-

mand, and you may take shingles, at the usual price, in payment, always taking care not to allow him nor any of his people to get involved in debt.

We have given Mr. Simmons a crank and other irons for a saw mill, of which Mr. Forrest will send you an account and the weight, such irons being charged by the pound, and you will carry it to his account, at the rate of twenty cents per pound.

We have promised to take shingles from Simmons' people for the coming winter at former prices; they have spoken to us about getting sheep and cattle on shares and also for purchase, but we have given them no encouragement to expect a compliance with their wishes on that point.

As soon as the steam vessel arrives, she will be employed as last year in transporting cattle to Fort Victoria, and you will please to make the necessary preparations for that purpose.

Accompanying you will receive notes of hand as follows:—David Kindred, \$6.74; Gabriel Jones, \$82.93; M. T. Simmons, \$53.43; James McAllister, \$24.31, being the amount of their Vancouver accounts when they left this place last year. As soon as they have paid the amount due, you will return these notes to the drawers. Charge no interest on the notes, as they have been making payments on their accounts for many months past, and the sum is so small that the interest is not worth charging.

With best wishes, yours truly,

PETER SKEEN OGDEN,
JAMES DOUGLAS.

This letter is the handwriting of James Douglas.

Fort Vancouver, 22d May, 1846.

Dr. Tolmie,

Dear Sir:—We have just heard through Mr. Jackson, the Sheriff, that you had lately been over to Newmarket, and announced your intention of presenting yourself, at the approaching election, as a candidate for the county of Lewis, a most satisfactory piece of intelligence, as until it reached us, we were uncertain whether you had taken any steps towards the attainment of the object recommended in our

letter of the 11th April. We are informed that all the Americans of Newmarket are disposed to give their suffrages in favor of Mr. Jackson, whom we firmly believe to be a good worthy man; and were it not for other considerations we should have no objection to their choice; but you know it would not be proper or appear right to the world, that we who possess a prevailing influence, and hold so large a share of the property of the County should allow a fragment of the population to represent and legislate for the interests of the whole.

The election is to take place on Monday the first day of June, and the polls to be opened by the judges of election, at the several precincts, as stated in the letter of the Clerk of Court, which Mr. Jackson will forward; say, one at Mr. Forrest's house, Cowlitz, one at Mr. Simmond's house, Newmarket, and one at Mr. Tolmie's house, Nisqually. The poll is merely a register of the voters' names, to be kept by the Judge of Election, to which office I have appointed Mr. Heath of your precinct.

The pollbook should be returned to this place under seal, as pointed out in the "Election Notice" on the fourth page of the 7th number of the Oregon Spectator herewith.

The number of qualified voters at Nisqually is 16, as per statement herewith. Besides their votes for the return of a member of the legislature, you will also submit the proposed amendment in the land law; and take the sense of the people as to the manner of electing Judges of County Courts, whether by the people or by the House of Representatives. On the first point, we intend to oppose the amendment of the land law, as it is, in all circumstances, dangerous to tamper with and make inroads on fundamental institutions, and more so in a new country, where things have not assumed a settled form, nor had time to take hold on the affections of the people. The law in its present state is certainly not perfect, neither is the amendment calculated to improve it.

On the second point, the sense of this county is decidedly in favour of the Judges being elected by the people, in their several counties. These things we mention for your information, trusting that the feeling in your county will be found akin to that of ours.

We think that a majority of the suffrages of the people at the Cowlitz will be given in your favor, as we intend to lend you all our influence.

Referring you to the accompanying number of the Oregon Spectator, we remain, dear sir, yours truly,

PETER SKEEN OGDEN.
JAMES DOUGLAS.

Fort Vancouver, 4 Novr., 1846.

To Dr. Tolmie,

Dear Sir:—We have to acknowledge your letter of the 23d Octr., with the accompanying documents, which were found correct and satisfactory. A bill against the Fisgard, for postage of Captain Duntze's letters to Fort George, was forwarded to you some time ago, of which we can discover no traces in your documents, from whence we fear it has been entirely overlooked, and not brought forward in your statement with Mr. Rames. Pray examine into that matter and let us know the result. The amount of the bill was \$18.53.

The Barque Toulon arrived lately in the river with very important intelligence from the Sandwich Islands. It appears that the Oregon Boundary is finally settled, on a basis more favorable to the United States than we had reason to anticipate. We forward with this copy of communication from Sir George Seymour, Commander-in-Chief in the Pacific, to our agents at the Sandwich Islands, which contains all that is at present known to us relative to the Boundary Treaty. Business will, of course, go on as usual, as the treaty will not take effect on us for many years to come.

You will please get as many shingles ready to ship by the Columbia as possible, which may be shipped by the Beaver to Victoria, as we have not yet a sufficient cargo for both ships. Inform the shingle makers of this, and that they will be allowed 4 dollars a thousand for all they can deliver between this and the sailing of the ships, but the old prices only will be paid afterwards.

You will please to send six men or engaged Indians immediately to clear the road in the two points of wood between the Nisqually River and Bute Plain, which are nearly impassable for loaded horses; another party will be employed at the Cowlitz end of the Portage, under Mr. Sangster, who will afterwards proceed to Nisqually to relieve you for a time as your presence here will be required on or before the first day of December, to attend the Legislature, and

you will please to take your measures accordingly, using every exertion to be here by the time specified.

With best wishes, yours truly,

PETER SKEEN OGDEN.
JAMES DOUGLAS.

The first term of court held on Puget Sound was convened at Steilacoom on the last Monday in October, 1849, the Oregon chief justice Bryant, presiding. This was brought about by a tragedy that took place under the walls of Fort Nisqually. In May of that year one hundred or more Snoqualmie and Skeywamish Indians visited Fort Nisqually with the ostensible purpose of ascertaining whether the reports in circulation among them of the cruel treatment of a member of their tribe, a sister of Patkanim, who had married a Nisqually Indian named Wyamoch, were true or not. These Indians were among the most warlike of the native tribes on the Sound, and the other tribes to the southward of them feared them greatly.

At the time of the advent of the Snoqualmies, a large number of the Nisquallies were camped near the Fort, and these sought protection within its palisades. The Fort had been moved from its original location near the brow of the hill to what is still known as the fort in 1842-3, the new location being far more advantageous for many reasons, the chief of which being its proximity to an abundant supply of pure, running water. The original fort was surrounded by a high and strong stockade, but when the transfer was made it was omitted. When the news of the massacre of Whitman and party was received, coupled with the probability of a bloody war to punish that crime, the Hudson's Bay people felt compelled to erect a stockade around the post then occupied. The Indians looked upon this action with disfavor, but a strong force was employed, most of them with arms by their sides during the progress of the work. The palisades were about twenty feet high; at the

north-west and south-east corners were large and very strong bastions, constructed of squared timbers twelve inches in diameter, impregnable to any attack of Indians armed only with their old-fashioned muzzle-loading guns. The bastions were three stories high, and armed with small cannon and small swivel guns. A dozen muskets and a good supply of ammunition were always kept in each of the bastions ready for immediate use.

About noon the visiting Indians, fully armed, came up and took position in front of the water gate on the north side. It has always remained an open question whether their original purpose was an attack on the Fort or upon the Nisqually Indians, but, presumably, was the latter, with the intention of carrying off all the women and property they could get within their clutches. Two armed men were placed at the gate, and all the whites outside the enclosure, of whom there were several Americans, were called to come in the gate. At this, several of the Snoqualmies rushed for the gate, but were warned to keep away. Several shots were then fired and one Indian killed and two others wounded.

For some reason two Americans, named Wallace and Lewis, did not come into the enclosure when the alarm was sounded, although they had plenty of time. They, perhaps, thought as they did not belong to the Fort they would not be harmed, but if so it was a fatal mistake, as Wallace was shot dead, and Lewis wounded in the arm.

The Indians found the Fort too strong and well defended for them to capture, so they made off as rapidly as possible.

This disturbance led to the sending of a company of artillery around from Fort Vancouver to Steilacoom, this being the first advent of United States soldiers here. They were under command of Capt. B. Hill.

On August 7, 1849, J. Q. Thornton, sub-Indian Agent for Oregon Territory, arrived at Fort Nisqually and immediately proceeded to investigate the facts connected with the killing of Mr. Wallace. He sent messengers to Patkanim, and advised him to arrest the chief offenders and bring them

to Capt. Hill at Fort Steilacoom. He also offered a reward of eighty blankets if this were done within three weeks. Patkanim succeeded in inducing the tribe to give up six of its members, Kussass, Quhlawot, Stullhahya, Juttain, Wyah and Qualthlinkyne. These were delivered to Capt. Hill, and by him turned over to Joe Meek, the United States Marshal. All six were indicted, but only the first two were convicted, and they were executed. Three of the others were mixed up in the affray but had no part in the killing, while the sixth was found not to have been on the ground, but had been brought along, he being a slave, whom the guilty chiefs hoped to place in their stead, to become a scapegoat.

The result of this trial and execution had a good effect upon the Indians. The whole Snoqualmie tribe was present at the execution; also a vast gathering of Indians from other tribes on Puget Sound, and they were made to understand that under the United States laws they would be punished for every murder they committed, and that no satisfaction would be accepted short of all who participated in the murder of white people. Judge A. P. Skinner was appointed United States District Attorney by Judge Bryant, to conduct the trial, and David Stone was appointed Attorney for the defense. They had traveled two hundred miles from their homes, camping in the woods on the way, as did nearly all concerned in the trial. They all had to travel in canoes, batteaux, and on horse back, and of course the journey was one of hardship and fatigue. Many of the grand and petit jurors had to travel like distances and by the same methods. The total expense of holding this first term of court for the trial of these Indians was \$1899.54, and the value of the blankets given as a reward \$480 more, making in all \$2379.54.

One of the numerous farms of the Company was rented for the use of this military company. It had a considerable number of comfortable buildings on it that served the purpose of the company for some time. The United States paid

the Company a yearly rental of six hundred dollars for nearly twenty years for the use of this place. When the Companies were finally paid for their holdings in Oregon and Washington a mile square enclosing this farm became a military reserve, and when it was abandoned as a military post it was sold to the Territory of Washington for a small sum, and was then devoted for the uses of the Territorial Hospital for Insane. The old quarters for the officers and soldiers were adequate for this purpose for many years, or nearly to the time of admission to statehood. This is where the present Hospital for Insane is situated. The first brick building was begun, I think, in 1886.

Prior to the advent of American settlers here the Puget Sound Agricultural Company encouraged independent farmers to settle near Nisqually, and in 1844, Mr. Heath came over from Vancouver with letters of recommendation from Gov. McLaughlin, and he leased this farm and occupied it for many years, in fact, I think, until the coming of the American soldiers.

William W. Miller was the first surveyor of customs on Puget Sound, and Nisqually being the only port at that time, he roomed and kept his office in the house built by the Company on the beach, and took his meals at the Fort on top of the hill. He had an excellent metallic boat and kept a crew of four or five men to use in traveling about the Sound. One of these, named Pocock, but who went by the name of Wilson, later, was one of the two men killed at the time of the Indian attack on Seattle.

General Miller afterward married the daughter of Judge O. B. McFadden. His widow, Mrs. Mary M. Miller, and their two sons have long been residents of Seattle, and the sudden death of Penfield Miller, one of these sons, is still fresh in the memories of hundreds of loving friends in this City and his early home in Olympia.

To the casual reader it will, no doubt, seem strange that so many extracts from other sources should have been included in this sketch of early events, but to the historian

and those interested in historical matters the reason will be manifest. The time and labor bestowed upon the gathering of this matter from a hundred sources would have sufficed for the production of many times the amount of matter collected here. In one sense this sketch is "original history," for no large part of it has ever appeared in print, and much of the selections were found only after wide and diligent search in long forgotten newspapers or in old time books long out of print. So much in explanation—not in apology.

The number of those who have lived on Puget Sound fifty years or more is small and rapidly growing less. Among them is my friend Edward Huggins, who lives on the site of Fort Nisqually, where he came a young man five and fifty years ago. He occupies a unique position, connecting, as he does, the old regime and the new.

To him I am indebted for countless favors in the matter of historical information. Old papers and old records have been placed freely at my disposal, and in addition by correspondence he has given me historical material that I have been able to use but in small part in this sketch. He is a veritable mine of information regarding early days.

My first recollections of him began about 1866, when I went to live in Olympia and for years frequently saw him riding between that place and his home at Nisqually.

Mr. Huggins was born in Southwark, a borough of London, England, June 10, 1832. Beginning school at an early age he continued until in his fifteenth year when he entered a broker's office within a stone's throw of the Hudson's Bay Company's office in Fenchurch street. Through the influence of Mr. Benjamin Harrison, one of the directors of that Company, he obtained a situation in its service, and on the 10th of October, 1849, he sailed from London on the Company's ship, *Norman Morrison*, for Fort Victoria, Vancouver Island, and arrived at his destination late in March, 1850.

James Douglas was then in charge at that place, and sent

the youth to Nisqually, where he arrived by the little trading schooner Caddboro, April 13, 1850. Dr. Tolmie was in charge at that place. He set the new arrival at work in the Company's store or "trade shop," as they called it. Settlers were few and Indians numerous, so most of the trade was with the latter. At that time the Company's business was much hampered by the loss of most of its white employees, who had been attracted to California by the gold excitement. It had then about seven thousand cattle, ten thousand sheep and three hundred horses. Nearly all the white men, with the aid of a large crew of Indians had to take care of the stock, while the store business fell largely upon young Huggins. He quickly learned the Chinook jargon and a smattering of the native language, and young as he was became very serviceable. Here he continued until after the breaking out of the Indian war in 1855, when the servants of the Company who looked after the live stock became frightened and abandoned their posts. Mr. Huggins volunteered to head a party and take charge of the stock. He picked up a cosmopolitan crew of English, Irish, Scotch, Canadians, Kanakas, Indians, half-breeds and one negro, and went to the Company's farm at Muck, about ten miles east of the Fort. They had no great fear of the Indians, except a band of renegades who had separated from the main body of hostiles and committed two murders and many depredations. The party remained at the farm until several years after the war ended. On the 21st of October, 1857, Mr. Huggins and Miss Letitia Work were united in marriage and they resided at Muck for about two years.

Mrs. Huggins was the daughter of John Work, Esq., who has been mentioned elsewhere, and who attained high rank early in the service of the Hudson's Bay Company. Three others of his daughters became the wives of Chief Factors William F. Tolmie, Roderick Finlayson and James A. Grahame. The latter afterward became Chief Commissioner.

In common with all the employees of the Company Mr. Huggins looked forward to advancement in the service but it was long in coming. Fort Nisqually was under the control of the Agricultural Company and the parent company failed to give him his steps. At one time he was ordered to go to Fort Kamloops, on Thompson's river, but this was soon countermanded, as it was felt his life at Nisqually had made his services valuable in the negotiations then pending regarding the compensation to be made by the United States for the Company's holdings in Washington Territory.

In July, 1859, a little more than twenty-six years after his first arrival there, Dr. Tolmie and his family left Nisqually and moved to Victoria, where he subsequently made his home. James Douglas, one of the Board of Management of the Western Department of the Hudson's Bay Company, having accepted the appointment of Governor of the Province, Dr. Tolmie succeeded him on the Board. Mr. Huggins thus succeeded to the charge of Nisqually and with his family at once removed from Muck.

In June, 1870, the Puget Sound Agricultural Company surrendered the rights it claimed under the treaty of 1846, and Mr. Huggins was again ordered to get ready to move to a post in the interior of British Columbia, but his family had been increased by six sons, all still young, and he and his wife decided that the difficulties and perhaps dangers of the new post were so great that he had best resign from the Company's employ, which he accordingly did.

He had become a citizen of the United States several years before, and as was quite natural, determined to remain upon the place where he was then living and enter it as a pre-emption claim. This quarter section included the principal buildings of the old fort and the best of the land nearby. He expected to have to pay something for the buildings, but the Commission appointed later to appraise them reported they were so old they would be valueless to move off the land, and so they finally came to him

without compensation. They consisted of the historic building in which he still lives, that was put up in 1854, a smaller squared log dwelling house erected in 1843, and a lot of other out-buildings that show in the illustration. It took a long time to settle the many questions and conflicts arising out of the Company's claims in Pierce County, and in common with many others Mr. Huggins was long in getting the patent to his land claim. Later he bought other lands until he had about one thousand acres in a body, but of such sandy and gravelly nature as to be of small value, except for grazing. Here for many years he continued farming, stockraising and trading a little in furs, but the latter business gradually dwindled away to nothing.

In the 'seventies he was given the unsolicited honor of a nomination for county commissioner on the Republican ticket and was elected by an overwhelming vote. He was re-elected twice to the same position, and in 1886, while serving as chairman of the Board was nominated for county auditor. The Democratic candidate was very popular and it seemed Mr. Huggins was the only man who could defeat him at the polls. A warm canvass ensued but Mr. Huggins was elected by a small majority. He then moved to Tacoma with his wife and the younger members of the family, while the elder boys remained at Nisqually to care for the farm and stock. He was re-elected two years later, and after serving the four years he rested awhile and then became a member of one of the leading banks of Tacoma, in a short time becoming its vice-president. Here he remained until failing health compelled him to give up active work, when he and his family moved back to the old farm that is a part of the most historic spot in all Washington, save Fort Vancouver on the banks of the Columbia. Here he and his wife are living quietly in their declining days, in the enjoyment of the respect and love of all who know them.

There is almost a virgin field for the historian and the story writer on Puget Sound. But little has been written of pioneer days following the arrival of the first American

colony on the banks of the Deschutes, and still less of the years preceding, when the Hudson's Bay Company was the only representative of civilization. For three decades, at least, the few white people braved constant dangers, encountered numberless hardships and endured ever-present privations, with stoical fortitude. They traversed pathless forests, crossed towering, rugged mountains, swam swollen rivers, and navigated all parts of this inland sea as far as Vancouver Island, the Fraser River, Queen Charlotte Island, or the mouth of the Straits of Fuca in an open canoe, often but one white man and an Indian crew.

Of McLoughlin much has been written, and he richly deserves the tardy justice that later writers have done him; but there were other strong men of whom the reading public knows but little. James Douglas, Peter Skeen Ogden, William Fraser Tolmie, Archibald McDonald, John Work and many others, who built the posts and conducted the important operations of the Hudson's Bay and Puget Sound Agricultural Companies were no ordinary men, and they all left their impress upon the times of which I have endeavored to write in this sketch. It is a difficult matter to obtain the information that is still extant of them and their work. They were emphatically men of action, and most of them left few personal papers. Their history was that of the Companies they served all the best years of their lives, and most of this history is still locked up in the musty vaults of the Company in Victoria or London, or has been borrowed and never returned by a noted California Historian.

It is one of my ambitions to get access to the old Hudson's Bay records kept at Vancouver, Nisqually and Langley, and then add to and amplify what I have here set out.

IN THE BEGINNING

A SKETCH OF SOME EARLY EVENTS IN
WESTERN WASHINGTON WHILE IT
WAS STILL A PART OF
"OLD OREGON."

BY CLARENCE B. BAGLEY

SEATTLE
LOWMAN & HANFORD
STATIONERY AND PRINTING CO.
1905

LIBRARY OF CONGRESS



0 017 185 140 3

